THE CATHOLIC SCHOOL Journal

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Your Journal

Your Convention

Many readers of the CATHOLIC SCHOOL JOURNAL will participate in the 55th Annual Convention of the Catholic Educational Association, at Philadelphia, April 8–11. Our March issue, the preconvention number, included a preliminary program and a study of the convention theme, "The Right to Educate." Before you begin your journey to Philadelphia or while you are on the way, take a second look at both the March and April issues of your JOURNAL. The second article in April, "Organizations Serving Catholic Education," presents the reasons why every teacher or administrator in Catholic education should join the NCEA.

The Liturgy in Education

The Liturgy of the Church is a series of living lessons in Christian living. In our introductory article, this month, Msgr. Fuerst, a professor at St. Mary's Seminary, Cleveland, Ohio, urges that the Liturgy be the integrating principle in the organization of Catholic education. His article is part of an address at last year's Liturgical Week. Today we received the announcement for the 1958 Liturgical Week to be held at Cincinnati, Ohio, August 18–21. The theme for the 1958 event is: "The Church Year."

Beware of Frauds

The CATHOLIC SCHOOL JOURNAL does not send out agents to sell subscriptions. We hope that this year none of our friends will be cheated.

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THE NEW YORK TIMES

Times Square

New York 36, N. Y.

What have scientists learned about the secrets of earth, sea, and sky during the current International Geophysical Year? Developments are being reported constantly in a variety of fields.

The World Around Us

To wrap up all these developments, The New York Times Filmstrips on Current Affairs has issued, for April release, THE WORLD AROUND US: INTERNATIONAL GEOPHYSICAL YEAR, which undertakes a comprehensive survey of current achievements and the goals that remain for the boys and girls of today who will be the scientists of the future.

Combining graphic pictures, imaginative drawings, charts, and maps with easy-to-understand language, THE WORLD AROUND US shows how man is learning about the true size and shape of his planet and earth's changing face, the vicissitudes of weather and climate, the little-known forces of electricity and magnetism in the cosmos and the explorations of space as man reaches out in the universe.

In 56 black-and-white frames, for 35mm. projectors, the filmstrip is accompanied by a discussion manual that contains an introduction to the subject, and supplementary information for each frame. Each frame is reproduced in the manual.

In addition the manual contains discussion questions — with back references to the frames that further discussion. The manual also contains suggested activities and a useful reading list.

BAILEY FILMS, INC.

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Hollywood 28, Calif.

Bailey Films, Inc., announces the release of a new film entitled RUSSIAN LIFE TODAY — INSIDE THE SOVIET UNION.

Russian Life Today

This film is suitable for showing to junior high and senior high school classes in social studies and geography. It is also suitable for program showings, and for all college and adult audiences.

The film covers several cities and republics in the Soviet Union. It shows how and where the people live, the work they do, their recreation, their activities in general. Actual scenes inside the Kremlin are included, together with interior scenes of homes, hospitals, theaters, schools, stores, museums, and other buildings. The film takes us to a collective farm and describes its operation. Rural life is contrasted with life in Moscow and the other cities. Throughout the picture, we see dramatic evidence of how every phase of life in Russia is controlled by directives from the Kremlin.

UNITED WORLD FILMS, INC.

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Introducing Germany

A new film subject in THE ATLANTIC COMMUNITY series has been made available by the North Atlantic Treaty Organization of U. S. Government motion pictures and filmstrips. INTRODUCING GERMANY, 20 minutes in length, completes this motion picture study of the 15 key nations of the free Western world, each emphasizing concepts vital to the social studies on the elementary, high school, and college levels. The new subject on Germany of today is a study in depth of the people, their country, their historical and geographic background, their economic and social lives, their attitudes and hopes. As with all the other films, this fifteenth release is objective in its approach to the problems of the German Republic and its place in world affairs, particularly in NATO.

EYE GATE HOUSE, INC.

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Catholic Pioneers and Builders of America

How many know the true story of Catholic contributions to the building of America; how self-sacrificing priests, side by side with other great Catholics, largely discovered and settled America? There is hardly a section of America which does not owe much of its heritage to Catholic initiative and perseverance. A series of ten interesting full color filmstrips now tell this exciting story. They give facts vital for every Catholic. The titles are:

1. The Discovery of America. 2. Early American Explorers. 3. Florida to the Mississippi. 4. California and the Southwest. 5. Northern Explorers & Colonists. 6. Jacques Marquette, S.J. 7. Jesuits on Northern Lakes and Rivers. 8. The Story of La Salle. 9. Maryland, New York, Hudson Bay, the Ursulines. 10. Contributions to American Independence.

YOUNG AMERICA FILMS

18 East 41st St.

New York 17, N. Y.

Among the new 16mm. educational films being released this month by Young America for use in schools and colleges are these three new films:

IRRIGATION (1½ reels), a new social studies film for elementary and junior high school explaining what irrigation is, how it is accomplished in America's Southwest, and what it means to the land and those who farm it.

ARAB VILLAGE (1 reel), a documentary story of life in Merj, a small rural village in Lebanon, telling how the villagers cooperate to bring irrigation and medical service to the village. Recommended for elementary and junior high school social studies classes.

RHYTHM IN THE ZOO (1¼ reels), a unique film for primary grades, designed to stimulate the young child to rhythmic and creative body movement.

SOCIETY FOR VISUAL EDUCATION

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A series of six filmstrips, designed especially to correlate with the primary social studies curriculum, familiarizes the 5 to 8-year-old child with those experiences and activities typical of his age group. The first part of each filmstrip, which is captioned, presents the story or instructional material; the other part of the filmstrip, which is noncaptioned, provides the opportunity for story retelling and discussion.

JIM'S FAMILY — introduces the student to the members of Jim's family and discusses the important duties and benefits of family life. 32 frames.

A DAY AT SCHOOL — discusses the duties and activities of Jim and his classmates during a regular school day. 36 frames.

FAMILY HELPERS — familiarizes the student with the ordinary family helpers who provide services needed by the family in their daily living. 47 frames.

A NEIGHBORHOOD PICNIC — shows the necessary planning and preparation demanded for such an event; pictures the fun and satisfaction gained from participating in group activities. 45 frames.

(Concluded on page 6)

New Books of Value to Teachers

Scientific American Books

By Flanigan, Dennis & Board of Editors. *The Planet Earth,* 176 pp.; *The Universe,* 158 pp. & plates; *Lives in Science,* 288 pp.; *New Chemistry,* 213 pp. Simon and Shuster, New York, N. Y.

These books are called the "Scientific American Books." They consist of reprints of articles that have appeared in the *Scientific American* magazine.

As explained in the volume on the *New Chemistry:* "Chemistry, like every other branch of science, is advancing so rapidly and in so many directions, that its own practitioners cannot stay abreast of developments outside their particular fields." For this reason, one purpose of the series is to acquaint the specialists in the field with the new developments in other aspects of their science.

The biographies in the Lives in Science, indicate the more popular purpose of the series. The editors say: "Among the 18 men whose biographies are recorded in this book, the reader will find two or three authentic giants, a hero or two, a saint and a rascal, sunny men of action and sour recluses, and a selection of eccentrics, prodigies, and sages." Among the biographies are those of Galileo, Newton, La Place, Franklyn, Maxwell, Pavlor, and Priestly.

The volume on *The Universe* is a revelation of the scope of modern astronomy and its relations to questions of cosmology. It is well illustrated with photographs and charts.

The Planet Earth is a book about "the core, crust, oceans, and atmosphere of the earth" brought together in connection with the mobilization of science for the International Geophysical Year.

These are books which all high school and college teachers in Catholic schools will find profitable reading for their direct instruction and the spirit of their instruction. — *E. A. F.*

The Business Teacher Learns From Cases

By Delta Pi Epsilon. Cloth, 172 pp., $3. South-Western Publishing Co., Inc., Cincinnati 27, Ohio, 1957.

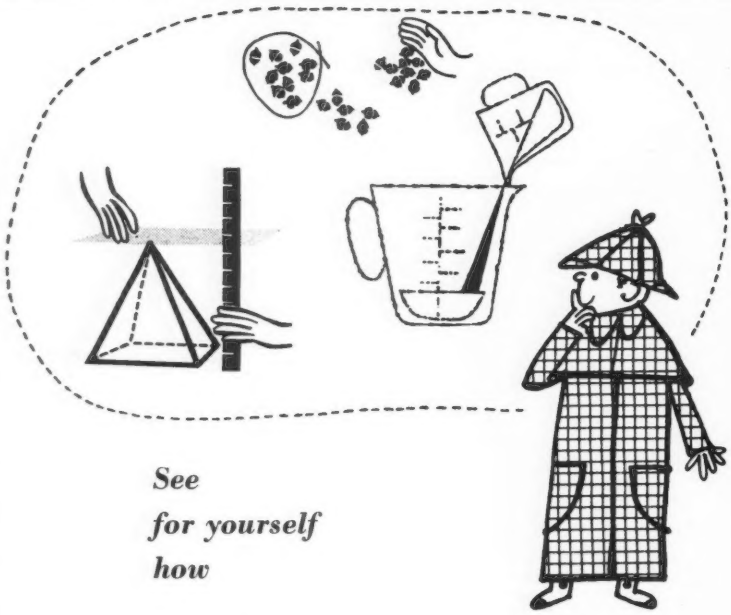
Delta Pi Epsilon, the honorary graduate fraternity in business education, has accumulated a selection of school situations directed to the business teacher and students. No solutions are given as no one answer can be considered as correct and applicable to all cases. A set of questions follows each case to help determine a workable solution for each particular situation. The situations are common to all teachers and deal with the teacher and the student-teacher relations, student and teacher, teacher and teacher(s), student to curriculum, and teacher to superiors. The students in the cases presented all possess the varied I.Q.'s that a teacher will likely encounter. Surprisingly low, average, and high I.Q.'s are all included here.

Living Musicians: First Supplement

By David Ewen. Cloth, 174 pp., $4. H. W. Wilson Co., New York 52, N. Y.

This supplement includes short biographies of almost 150 musicians and artists who have come into prominence since the publication of *Living Musicians,* in 1940. These brief sketches are up-to-date and completely informative, giving pertinent background, important credits, and providing human interest. Also included is supplementary material for about half of the original 500 biographies from the first book.

(Continued on page 10)



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Audio-Visual Aids

(Concluded from page 5)

A FAMILY SHOPPING TRIP — demonstrates the various interests and pursuits of the individual members of a family on a shopping tour; pays particular attention to those social institutions and services which make up the world of the primary child. 52 frames.

A RIDE IN THE COUNTRY — broadens the understanding of the child by introducing him to a way of living different from his own; also makes the child aware of the modern developments both on the farm and away from it. 50 frames.

Utilization: This series of filmstrips can be used advantageously in the primary social studies curriculum in the following ways: (1) to present a story account of family life and experiences, (2) to foster growth in reading by use of a vocabulary that is specifically designed for primary level, (3) to give experience in story telling and discussion, since the second noncaptioned part of each filmstrip is created especially for this purpose.

A short quiz about a new group guidance program for Catholic high school students

name of program? **THE INSIGHT SERIES**

for whom intended? **Students of grades 9, 10, 11, 12**

authors of the program?

Professor James J. Cribbin, Ph.D., member of the Board of Directors of the American Catholic Psychological Association, recently Associate Professor of Educational Psychology and Guidance at Fordham University, now on the faculty of New York University; Brother Philip Harris, O.S.F., Ph.D., Director of Student Personnel, St. Francis College, Brooklyn, New York, and formerly Director of Guidance, St. Francis Preparatory School; and Reverend William J. McMahon, M.S., Guidance Director, Cardinal Hayes High School, New York City, in co-operation with Sister Barbara, S.C., Ph.D., Community Supervisor of Secondary Schools, Sisters of Charity, Cincinnati, Ohio.

title of books in the series?

It's Your Life, the text for grade 11. Now ready for classroom use.

It's Your Education, for grade 9. Will be published in January 1959.

It's Your Personality, for grade 10 and

It's Your Vocation, for grade 12 — Publications to be announced later.

teachers' manuals?

There will be a teacher's manual for each book of the series, each one a resource book, plus suggestions for day-by-day teaching.

purpose of the program?

Every Catholic high school student needs a good, basic guidance text, and every Catholic high school teacher needs a practical manual. Guidance in the Catholic school is an aspect of an educational philosophy which seeks to discover, develop, and direct all the God-given potentialities of the student. It seeks to help the boy and girl to find their rightful places as citizens in a democratic social order and to co-operate with the Divine Grace in establishing within themselves constancy in following the teachings of Christ.

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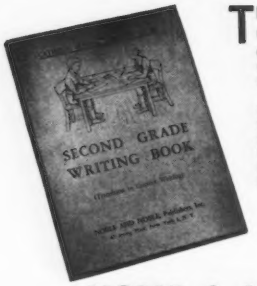

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New Books

(Continued from page 6)

Start Thinking of God

By Rev. Eugene F. Bleidorn. 55 pp., 50 cents. The Bruce Publishing Co., Milwaukee 1, Wis.

The Young Christian Workers of Milwaukee present nearly 150 brief thougths for meditation. Be it a "bawling out," a hot stove, a paint brush, or a number of other everyday things, each leads, in some way, to thoughts of God. These brief meditations have a practical and welcome appeal to lay persons in all phases of life as they seem to cover that which is so familiar to us that we sometimes forget just Who gave them to us.

We Sing and Chant

By Sisters Cecilia, S.C.; John Joseph, C.S.J.; and Rose Margaret, C.S.J., M.M. Cloth, 180 pp., $2.20. Ginn & Co., Boston 17, Mass.

This colorful song book contains more than 180 songs, including songs for Church feast days; seasonal songs; folk songs from many lands; patriotic songs; and songs that are just for fun. This book for fourth graders is one of the *We Sing and Praise* series. The book is organized to follow the Liturgical Year, the songs are grouped for: after Pentecost; Advent; Christmas and after, including a playlet; Lent and Passiontide; Easter; and Pentecost, including a playlet. Chant in Gregorian notation is introduced in this book as well as a new music theory for teaching and learning. Attractive coloring and lively illustrations are used here to best advantage.

The Catholic Public Schools of Quebec

By Very Rev. Canon G. Emmett Carter. Cloth, 142 pp. W.J. Gage Ltd., Toronto and Montreal, Canada, 1957.

The author is the principal of St. Joseph Teachers' College and a member of the Montreal Catholic School Board. The preface states that the study is the first book ever published on the education of English-speaking Catholics in the Province of Quebec.

While probably the author's chief aim is to explain how English-speaking Catholics in the province operate their schools, the book is, to an American reader, also a surprisingly satisfactory introduction to the unique history of education among our French and English neighbors to the north.

After the English conquest in 1760, most of the French "elite" departed for Europe, leaving the farmers and tradesmen with their clergy to carry on as best they could with no government support for schools. They would have no part in a state educational system without religion, and as a result no schools were established and the population became almost illiterate. Finally after about 100 years, they got a system of education recognizing the primacy of the parents and the rights of the Church, and sharing school taxes according to religious affiliation.

Arizona
Arkansas

By Bernadine Bailey. Cloth, 28 pp. each, $1.25 each. Albert Whitman & Co., Chicago 6, Ill.

These books are two in a series of forty-eight. Each book is well illustrated with pictures depicting the state seal, flower, terrain, history, industries, historically important people, and leisure activities — both for the tourist and for the natives. The history presented here is interestingly alive.

(Continued on page 12)

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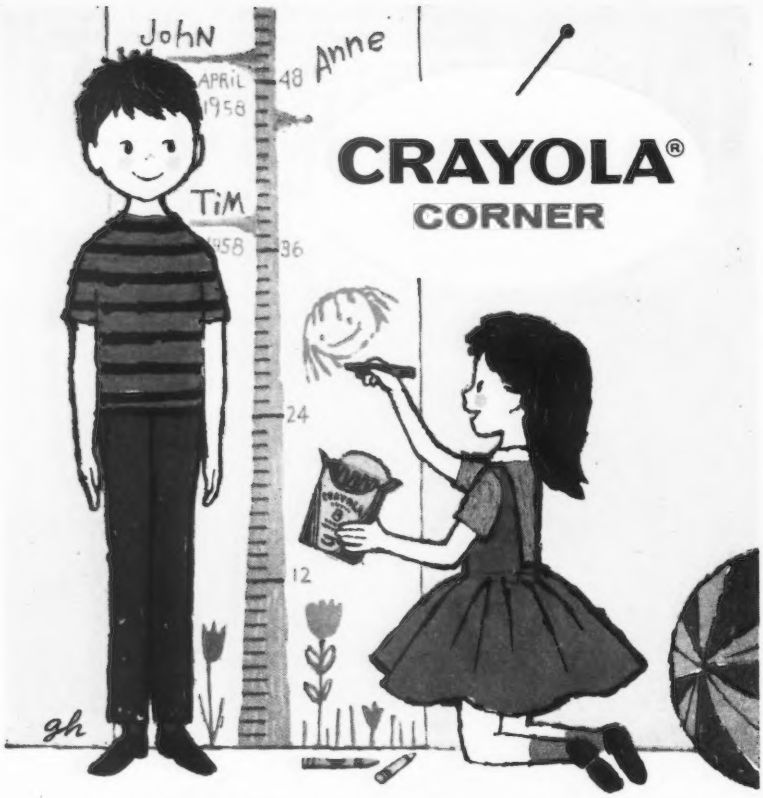

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STARTING FLOWERS. Seeds or bulbs can be started in tin cans filled with earth. Measure and cut strips of paper to go around can. Allow for a slight overlap. To decorate, children draw and color flowers that will grow from the seed, and paste or tape paper around can.

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New Books

(Continued from page 10)

Realities

Ed. by Dan Herr & Clem Lane. Cloth, 316 pp., $3.95. The Bruce Publishing Co., Milwaukee 1, Wis.

Subtitled "Significant Writings from the Catholic Press," this is a collection of 25 selections published in Catholic newspapers and magazines since 1950. It is a project of the Catholic Press Association. The selections were made by the editors from the vast number of articles submitted to the Association by the editors of the publications in which the articles first appeared.

We assume that readers of such articles as appear in this collection read their periodicals in order to obtain authentic information and clarification on the many important matters affecting their lives. Sometimes writers will "talk around" a subject giving the reader a more or less hazy impression of what they are discussing. We think that the selections in this anthology are, in general, good examples of success in avoiding such frustration.

The writers represented are from all sections of Catholic life — bishops, priests, religious, laymen, and laywomen. They deal with religion, culture, morals, economics, sociology, art, politics, and literature.

Current Biography Yearbook, 1957

Edited by Marjory Dent Candee. Cloth, 627 pp., $6. The H. W. Wilson Co., New York 52, N. Y.

This is the 18th accumulation of Wilson's annual book of current biographical sketches. It is interesting to note that the emphasis in the work has been moving steadily in the direction of figures famous in fields of science and international affairs currently of wide interest. The volume includes people from 42 different occupational fields — 20 from art; 25 from business; 24 from education; 58 from foreign governments; 47 from U. S. Government; 28 from literature; and 37 from science.

There seems to be too strong emphasis on biographies of persons prominent in motion pictures, television, and acting. Only eight sketches of clergymen are included.

Love and Suffering

By Rev. Leo Gales, O.S.B. Paper, 64 pp., 20 cents. Conception Abbey Press, Conception, Mo.

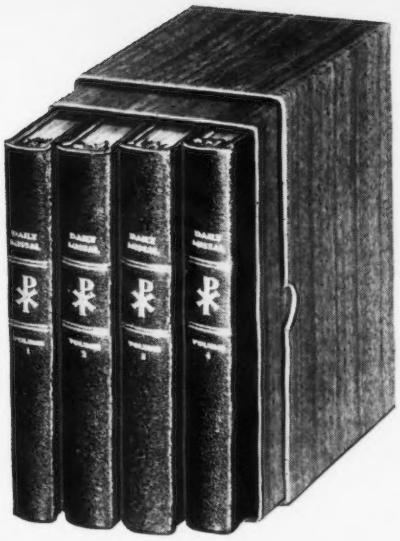
This series of brief meditations is addressed primarily to persons who are ill in body or mind. Consolation and hope are the two basic themes splendidly presented.

The Great Cross

By Rev. Thomas Holland. 220 pp., $3.25. Sheed & Ward, New York 3, N. Y., 1958.

Raymond, a young English lad, sails the high seas with a reformed pirate, the ship's captain. An adventure with the Faith and the Rosary as his source of courage leads the boy to meet his grandmother and cousin for the first time. Together they set sail intent on returning the Great Cross, stolen many years before by the pirate and others, to its rightful owners and to lead his evil uncle back to the Faith. The book has all the elements of a good sea story: mutiny, pirates, secret treasure, and dangerous escapades and escapes. It is heartwarming to read this story of the sea that has the Faith and prayer as the most necessary factor toward reaching the ultimate goals.

(Continued on page 72)



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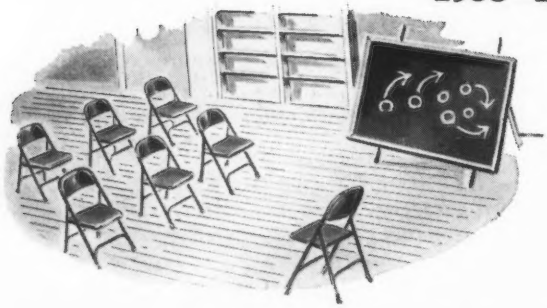

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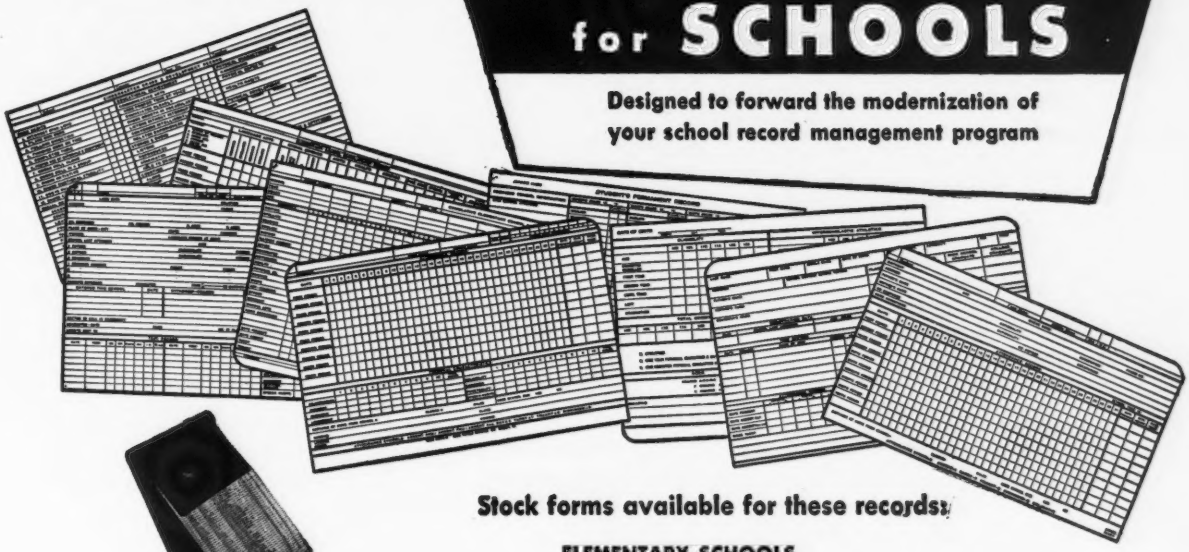

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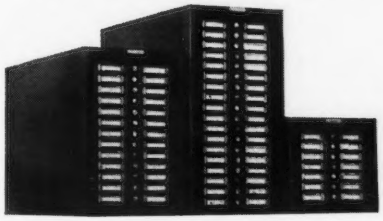

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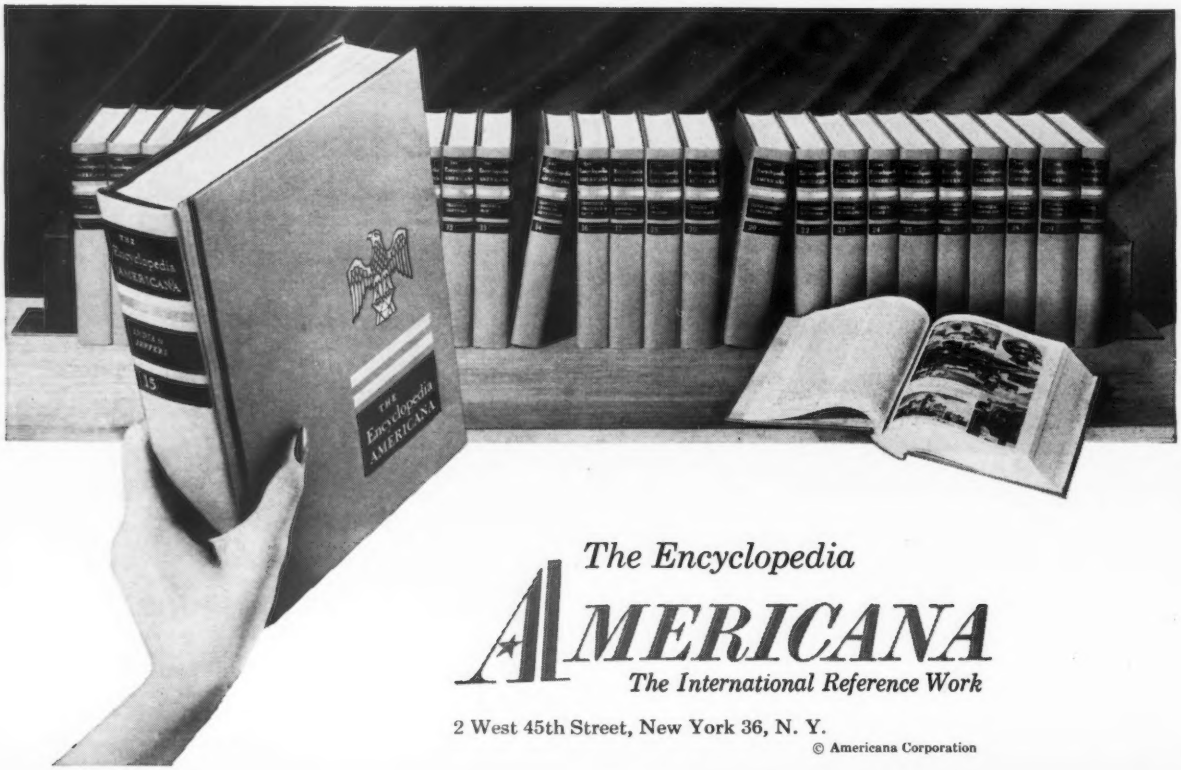

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THE CATHOLIC SCHOOL Journal

Vol. 58, No. 4 APRIL, 1958

Liturgy the Integrating Principle in Education

Rt. Rev. Msgr. Anthony N. Fuerst
St. Mary's Sminary
Cleveland 8, Ohio

EDITOR'S NOTE: This article, which we are publishing in two installments, is a paper read at the 1957 Liturgical Conference at St. John's College, Collegeville, Minn. We are printing it, with permission of the author and officers of the *1957 Liturgical Week*.

We have omitted an introduction in which Msgr. Fuerst discusses the Meaning of Integration, the Principle of Integration, and, in a paragraph entitled "The Tentative Solution" proposes his thesis. From all the subjects which have been proposed as integrating principles in education, Msgr. Fuerst selects religion, since "Supreme Being represents the acme of value." There are, as he states, in the elementary school curriculum, three subjects that deal directly with God — the catechism, Bible history, and the liturgy. His concluding statement is: "Since we are seeking a principle, either in the etymological or the philosophical sense, we must locate among these three an area which can best be considered as such. As our thesis states, this one subject is the liturgy. Naturally we would not suggest it as such if we were not able to back it up with argument."

In our reprint we are using a minimum amount of editing. Hence we are preserving the author's numbers for footnotes. He used footnotes numbers 1 to 14 inclusive in the introduction which we have omitted.

Before attempting to show that the liturgy may be used as an integrating principle in a threefold sense, psychologically, pedagogically, and sociologically, it will be necessary to demonstrate that the liturgy possesses all the characteristics of an integrating principle. As such it may then be applied to education in general. In this survey we take for granted that education is: "an organized development and equipment of all the powers of a human being — moral, intellectual, and physical — by and for their individual and social uses, directed towards the union of these activities with their Creator as their final end."[15] And we assume also that integration is "the process or practice of combining different subjects and presenting them as aspects of one unifying project or activity, for example, teaching geography, history, art, English, and arithmetic in connection with a study of the Panama Canal."[16]

Integration therefore is not to be confused with fusion. Fusion denotes the merging of subjects; it breaks down subject lines. Integration leaves them intact. Nor is integration to be identified entirely with correlation. Correlation uses one type of subject matter to reinforce and to clarify another; integration uses a variety of subject matters, and through their use attempts to establish a unified whole, a definite unit. The subjects do clarify, but clarification is not the primary aim; the wholeness, the totality is the objective.[17] Taken in this sense we think that liturgy may be used as an integrating principle for the following reasons.

WHY CHOOSE THE LITURGY?

1. The liturgy lends itself better than any of the other components of the course in religion to the development of secular subjects. Secular subjects can find in the liturgy a focal point upon which they can converge because of the nature of the liturgy itself; it is a composite of material and formal elements. The catechism deals chiefly with abstract truth and, for this reason, has been attacked because of the intellectualism[18] lurking in it. Bible history is neither wholly historical nor strictly scientific when it propounds its lessons for mankind. Liturgy in its various branches supplies the key words, the basic thoughts, and the material objects upon which all learning can be brought to bear, and thus produce that wholeness that is the desideratum of education.

2. Because of the nature of its message, the catechism is almost solely an appeal to the intellect. It is concerned with an adequate phrasing of dogmatic truth, although, of course, it endeavors to fit its thoughts and its language to the mentality of the children. Bible history, although popular in appeal and sometimes almost colloquial in its choice of terms, may be said to be an incentive to the will, although not exclusively so. Liturgy not only enlists the intellect and will, but also offers means of exercising both these faculties in what might be called object lessons.[19] To phrase it more popularly: in the catechism God is the God of justice and love. In the Bible He is the fulminating God of Mt. Sinai and the merciful God of the Desert of Sin, dispensing food and water to the

[15]The definition of T. Corcoran, *Private Notes* (Dublin), quoted by William J. McGucken in *The Philosophy of Catholic Education* (New York: America Press, n.d.), p. 9.

[16]Carter V. Good, Editor, *Dictionary of Education* (New York: McGraw-Hill, 1945), p. 101; pp. 221–222, S.V.

[17]Roger Joseph Connole, *A Study of the Concept of Integration in Present-Day Curriculum Making* (Washington: Catholic University, 1937), p. 4.

[18]F. H. Drinkwater, *Religion in School Again* (London: Burns, Oates, 1935), pp. 87–90.

[19]Benedikt Reetz, Editor, *Jahrbuch fuer Katholische Erziehung*, Bd II (Steiermark: Abtei Sekan, 1934), pp. 74–83; Linus Bopp, *Liturgical Education* (Milwaukee: Bruce, 1937), pp. 56–87.

hard-necked Jews. In the liturgy justice and love are in the Mass. In this unbloody renewal of Calvary the faithful may take part and exercise the priesthood in which they share by reason of the sacrament of initiation.

3. The liturgy adds another element which sets it both apart from and above all other subject matter as an integrating principle. *The liturgy actually gives what it teaches.*[20] This is merely restating what we know of the liturgy as a grace-giving function. Grace as the gratuitous gift of God is formative and educative. By means of His grace God, then, exercises a formative and educational influence on man. The catechism knows this truth and in concise terms phrases its efficacy. The Scriptures show us how this grace has affected man in the course of universal history. Liturgy and liturgy alone embodies grace which it signifies and actually effects in the sacraments. Grace in the catechism is an entitative habit. In the Scriptures, it is present in corporal form in Mary. In the liturgy it is demonstrated for us in the First Communicant.

4. The Church is charged with the duty of teaching all nations (Mt. 28:19). She must perpetuate the priestly and the prophetic mission of Christ. This duty she discharges through the definitions and directives of the Sovereign Pontiff, the decrees of the Councils, and pastoral letters. Now it is a matter on which most will agree that ecclesiastical documents are read by a relatively small number. Even printed books on religious themes reach only a minority of the faithful. Catechism classes, courses in religion, and discussion clubs reach only children, adolescents, or a small number of adults. These occasions are interrupted by vacations, hindered by sickness, negated by fatigue, and obstructed by human frailties. There is, however, another contact with her children, immature and mature, which the Church establishes weekly through her official representatives. This "occasion should serve as a 'real weekly replenishment of Christians,' the occasion when the faithful can participate in the source of the Eucharistic life and at the same time nourish their minds through contact with the message of revelation."[21] In this respect the liturgy is unique. Its lessons and its ministrations are embraced at least indirectly by a definite precept. The instructive lesson, the sermon, may be missed without danger of sin, but never the grace-bestowing function so educative and so reformative of erring man. Of what other subject matter can the same be said?

5. With the Council of Trent begins a new era in catechesis. The Council obligated the bishops of the world to see to it that catechesis be given to the children at least on Sundays and holydays of obligation.[22] In the previous centuries, denominated by the knowing as the "ages of faith" and by the less benign as "the dark ages," the children had practiced their religion extremely well.[23] How was this accomplished? Father J. Jungmann gives us the answer:

"We can understand how, through centuries, a ministry of souls was possible that knew nothing of a systematic catechesis, in which there was little preaching and that usually by the bishop only, and in which instruction by means of the printed word was not yet possible. Nevertheless Christianity flourished and was vitally alive — because the great truths of Christianity were learned and were a living experience in the liturgy."[24]

Thus by reason of the possibilities of coverage inherent in the liturgy, by reason of its appeal to the whole man, of its ability to give what it teaches, and by reason of the regularity with which it is broached, of the proof which history supplies, we can readily realize that liturgy as the worship of Christ and of the Mystical Body may be used as an integrating principle in education. We still must see if it affords a means of achieving the other three objectives toward which integration aims. But before we take up these three points, let us look at some objections which are sometimes made to the liturgy as a pedagogical aid.

SEVERAL DIFFICULTIES

The general availability of the liturgy as an integrating principle might lead us to believe that the thesis possessed no inherent difficulties. Actually, however, liturgiologists have cautioned us against the tendency which this paper perhaps intimates. Hildebrand makes clear that "we must particularly stress that in examining the process of personal transformation brought about by the spirit incarnated in the liturgy we are not interpretating the liturgy as any kind of pedagogical means."[25] By this he would seemingly rule out the liturgy in the sense in which we have been explaining it. A consideration of that would indicate, however, that he wishes to protect us against mistaking the true purpose of the liturgy, namely, "to praise and to glorify God, to respond fittingly to Him" and as a secondary purpose to consider it as "a psychological means of preparing for grace." Phrased in this way it would appear that what the author intended to convey was that, even when the liturgy is used pedagogically, the primary and secondary purposes of the liturgy are not to be forgotten, but should be the motives which sway the teacher. Understood in any other way this objection would in a sense seem to neglect what Pope Pius XII has said in his *Allocution* to the group convened at Assisi:

"If the hierarchy communicates by the liturgy the truth and the grace of Christ (he had called these previously, the *depositum fidei* and the *depositum gratiae*), it is for the faithful, on their part, to accept these wholeheartedly, and to translate them into living realities."[26]

The second objection is more serious. This calls for wholehearted acceptance and a rejection of what might be construed to be a contrary opinion. Pope Pius XII in the same address cautions against what might be termed an abuse:

"We must add: the liturgy is not, however, the whole Church; it does not exhaust the scope of her activities" and then he adds: "Our encyclical, *Mediator Dei*,[27] had already corrected certain erroneous assertions which were tending either to direct religious teaching and pastoral activity along an exclusively liturgical path or to raise obstacles to the liturgical movement which was not understood." And he pleads "that all the faithful as members of the Mystical Body should love it (liturgy), value it, and take their part in it, understanding none the less that the tasks of the Church extend beyond it."[28]

If in the development of this paper thoughts would seem to have been inculcated or tendencies developed which might seem to stress the role of the liturgy beyond the limits laid down by the Pope, this statement is meant to remove that impression. In expatiating on the thoughts contained here, we would want no one to think that we had intended to impugn "the private worship which the individual gives to God in the secret of his heart or ex-

[20]Johannes Hofinger, *The Art of Teaching Christian Doctrine* (Notre Dame: University of Notre Dame Press, 1957), p. 34.

[21]Bernard Capelle, *Le vrai visage de la liturgie* (Louvain: 1938), pp. 256 and 258; see also Roger Aubert, "Liturgy and the Teaching Church" in *Theology Digest*, Vol. 1, No. 1 (Winter, 1953), p. 4.

[22]H. J. Schroeder, *Canons and Decrees of the Council of Trent* (St. Louis: Herder, 1941), p. 26.

[23]Josef Andreas Jungmann, *Katechetik* (Vienna: Herder, 1953), p. 19.

[24]Josef A. Jungmann, "The Pastoral Idea in the History of the Liturgy" in *Assisi Papers* (Collegeville: St. John's Press, 1957), p. 25.

[25]Dietrich von Hildebrand, *Liturgy and Personality* (New York: Longmans, Green & Co., 1943), pp. 5–6.

[26]Pope Pius XII, "Allocution" in *Assisi Papers, op. cit.*, p. 226.

[27]Gerald Ellard, Editor, *On the Sacred Liturgy* (*Mediator Dei*), Nov. 20, 1947 (New York: America Press, 1948), par. 46–48, pp. 30–31.

[28]Pope Pius XII, "Allocution," *op. cit.*, p. 227.

presses by his exterior acts,"[29] much less to tamper with the tasks of teaching and pastoral care which are the peculiar preserve of the episcopacy through right of consecration.

THE CURRENT USAGES OF THE TERM "INTEGRATION"

I. Psychological Integration

The Church realizes the importance of integration in the psychological sense, in the sense of achieving a total personality for the educand. Of this we are told by Pope Pius XI. He states: "The true Christian" is "the product of Christian education."[30] Such a Christian is "the supernatural man who thinks, judges, and acts consistently in accordance with right reason, enlightened supernaturally by the example and the teaching of Christ." And then he explains in detail what he means by his "true Christian."[31] He is, to use the current term, "the true and finished man of character. For it is not any kind of consistency and fixity of conduct, which may be based on subjective principles, that makes true character, but only that which rests upon the eternal principles of justice." In the mind of the Supreme Pontiff, then, the "true Christian" is the "man of character."

This pronouncement of the Holy Father finds its justification — not that any is necessary — in the negative findings of a modern educator of unimpeachable authority. F. W. Foerster states unequivocally that "The American of today is: self-determined, without divine determination. This means: man (the educand) is taught to make his own decisions and to rule himself, but he is taught to do so without his own being first being anchored in the divine truth and being determined by it."[32] With an acute perception of reality, it touches the sore spot in our own day and age, education without God and without Christ (theocentric and Christocentric defaulted men). He believes that the reason the bare spots have not shown previously, and the weaknesses have not been earlier evident is that the force of a moribund Christianity was still making its feeble presence manifest. This product is typically American. He is being taught naturalism. And that naturalism is as various as the various philosophies behind it: sometimes it is materialistic, sometimes eudaemonistic, sometimes utilitarian. Whatever the philosophy, the end product is the same: a supposed right use of reason, without that reason being enlightened and guided supernaturally by the example of Christ.

We Catholic Christians should not be too complacent and should not preen ourselves that our products are better off, and more fully enlightened and rightly motivated. Statistics and experience would dispel some of this self-complacency; environment would call for a revision of our self-esteem. The inroads of communication media would call for a downgrading of our optimism.

In this dangerous situation — the rampant materialistic philosophy of thrill, a degraded kind of eudaemonism — there is the need on our part of reasserting what the Holy Father has set up as the objective of Christian education, the man of character. How are we to fulfill his directives? The answer should be found in our thesis: liturgy, the integrating principle.

This confronts us with a variety of problems, and not the least the simple question: what is a man of character in terms simple enough for the classroom? A man of character is a man who lives his life according to principles.[33] Or perhaps, as we moderns would phrase it: a man who lives his life, fully aware of value, and who judges and acts according to a set hierarchy of values.

Life itself consists of thoughts, words, and actions. What is it that determines their nature? What values enter into their use? Without reviewing psychology and without dipping into the stream of value contributions, we can say that they are elicited and commanded by the spontaneous vitality of the organism. But that is not going far enough. Our question plumbs deeper. What is the ulterior cause which sets the organism in motion? What prompts the choice of the value to be sought in conduct? What determines its direction and its results? A man of character restrains his impulses, holds in check his unruly drives, brushes aside false or apparent values. And when he incorporates such resolution in his action, when he exhibits such raw courage, he is not moved by dread of unpleasant consequences or of unpleasant circumstances, and certainly not because of fear that he might be caught. He is more intent upon shunning rashness and of avoiding indecision. His reactions are strong. That is to say, the man of character is not ruled by impulses; he is not suborned by circumstances. He is guided by internal motives. A man of character always acts on principles.

And that word, "always" is important; it is a key word, because the consistency which it implies makes him the man that he is. He always acts the same because his motives are consistently the same. He does not waver in the employment of his principles. These principles may be right or wrong, good or bad, but they are principles, and he cherishes them. They furnish him with a course of conduct which he follows, not blindly, but because he so wills.

Principles are good; they are formative. But singly they are insufficient. To them must be added another ingredient or from them must be fashioned something more sublimating. This new ingredient, this sublimating value we call an ideal.[34] This ideal is a certain type of excellence toward which we aspire. Our aspirations are guided by the fact that we think that this ideal is possible of attainment or desirable of achievement. And we try to realize it in the course of our own life. This ideal may be good or bad, strong or weak. It is gained from observation and culled from literature. Of it we may say that it is always arrived at empirically, by and through the data which we acquire through our own exertions. This ideal is nothing more than the set of principles which we have chosen as means of guiding our lives, and of affording us with a standard of measuring our conduct. The pursuit of this ideal resolves itself into esteeming them and into applying them assiduously in our daily life.

As Christians our ideals should also be Christian, because Christianity is in the order of being more sublime than all that is not Christian. A Christian ideal is one which utilizes a worldly ideal as a basis,

HYMN TO OUR LADY OF LOURDES

We salute thee, Lovely Lady,
And our grateful homage pay;
Wilt thou take us neath thy mantle?
We thy children humbly pray.

Chorus
Gracious Lady, smile upon us
As thou didst on Bernadette;
Be our shield in every danger
That our pathway could beset.

We are young and frail and sinful
And we need thy loving care;
Put thy shelt'ring arms around us;
In thy mercy let us share.

Keep us always close to Jesus
While on earth we exiles roam
Be to us the Gate of Heaven
When He calls thy children home.

— *Sister Maria Fabian, R.S.M.*

[29] *Ibid.*, p. 226.
[30] Otto Cohausz, *The Pope and Christian Education* (New York: Benziger, 1933), p. 97.
[31] *Ibid.*, p. 98.
[32] Frederich Wilhelm Foerster, "Amerikanische und europaeische Paedagogik heute" in *Katechetische Blaetter*, 82 Jahrg., Juni, 1957, p. 245.
[33] Ernest R. Hull, *The Formation of Character* (St. Louis: Herder, 1935), p. 13. A complete treatment of the thoughts developed here can be found in this book, pp. 11–37.
[34] *Ibid.*, pp. 16–18; J. G. Kempf, *Helping Youth to Grow* (Milwaukee: Bruce, 1946), pp. 49–59.

but refines it by removing the dross of natural artificiality and human superficiality and even of error that might be attached to it, and of elevating it to a higher order, to the supernatural plane. Christ as He is manifest to us sensibly through words and actions should be our model and ideal.[35] The living personality of Christ is manifest to us as a human nature, and hence He is perceptible to us, for as God in the flesh He is known to us in the terms of nature which we have in common with Him.[36]

And this brings us to our thesis. Where is Christ best known to us as a living personality, and not solely as the Second Person of the Blessed Trinity? Where are we confronted with Christ as living and perceptible? In the liturgy, of course, because in it He is brought closest to us; nowhere else is such an intimacy even faintly suspicioned or actually approached. In the sacraments, however, as integral parts of the liturgy, He can be experienced most vividly. In the sacraments we have Christ as their author. His loving kindness and His all-pervasive care have singled out specifically in some, generally in others, their matter and form.[37] Moreover, something of Him enters into the sacraments themselves; and this something establishes a direct contact with Him. In the sacramental synthesis of matter and form the God-Man becomes in a sense visible to the faithful. He becomes thus tangible in a fashion that is reminiscent of the way in which He becomes audible to the faithful in the mysteries of Christian doctrine which He has revealed.[38] When we harken to these attentively we may listen to Him speak to our ignorance. In the holy rites with which the Church envelops the sacraments, we can discern the earthly coverings with which the Son of God bedecks Himself or hides His presence.

The sacraments are however signs, truly efficacious and truly practical. They are also *rememorative signs;* they recall Christ's death, His expiatory satisfaction, and His sacrificial act.[39] Christ's death and resurrection are historical facts and so chronologically belong to the past. The same death and the same resurrection become, however, also redemptive acts of the man of today, modern man. Through the sacraments, Christ bridges the gap, created time and place, between His Passion and death in the past and the immediate present.[40] The human nature of Christ is not omnipresent. Christ can, however, reach and touch, and thus affect through His sacramental operations, the faithful of today. The odious cry of the Jews, "His blood be upon us, and our children" (Mt. 27:25), can be whispered by us today in the reception of the sacraments, but with a compassionate plea. In the sacraments the spiritual and the supernatural power of the death and resurrection of Christ are operative.

In the Eucharistic sacrifice, Christ is really and truly present. His presence there is however not merely as the result of a commission He has received from His Father, nor merely as the effect of His indwelling through grace. Christ is present in the sacrificial act much after the fashion in which the skill and the strength of the workman are present in the tool which he uses. The dispenser of the sacraments here on earth and the priest standing at the altar are the living and free tools of Christ;[41] they unite themselves to Him by doing what He and His Church do and wish to have done. The miracle of transubstantiation is the work of God alone, because only God can work a miracle;[42] it is the theandric action of Christ as the Great High Priest. At what a more propitious occasion could we strike up an acquaintance with Him?

Christ is approached as an ideal also in the sacraments, because they are signs of Christ; they denote here and now the inner grace that they bestow. In the New Testament, sanctifying grace is aways and perhaps primarily personal contact and union with Christ. He as God dwells in us together with His Father and the Holy Spirit by reason of that same grace.[43] This pervasive and perduring indwelling of Christ is actually the effect of that grace. The signs are efficacious signs; they not only signify but also effect what they signify.

Moreover, the sacraments are *signa prognostica,* that is, they point to the future, insofar as it is envisaged by Christ as the completion of the economy of redemption. Two of these sacraments refer to this future: penance and extreme unction. Penance depicts for us the judgment of the future, such as will take place at the end of time, a judgment over which He Himself will preside.[44] The perfected redemption of the future is presaged for us in the cleansing and completion which the sacrament of extreme unction bestows. In this way the worship of the Church Suffering passes over into the heavenly liturgy of the Church Triumphant, the liturgy of those who glory in the irremissible character of their joys.[45] Where is Christ closer than this? Where else can He be observed so intimately? We must not forget that liturgy is not merely a deposit of truth but also a deposit of grace. Through the deposit of grace Christ accomplishes what He intended from the beginning, His union with us, both in time and in eternity.

And this ideal of Christ is constantly before us. The Mass is that sacrifice that was glimpsed by the prophet, and heralded in his prophecy: "From the rising of the sun, even to the going down, etc." (Mal. 1:11). And this sacrifice has not only for its victim, Christ, but Him also for its Priest.[46] All petitions bear the mark of Christ; the prayers of the Church are always concluded with some variation of the formula, *Per Dominium nostrum Jesum Christum.* His mediation is the means by which our inadequate prayers reach the ear of God; His merits, the reason why God condescends to listen to and answer them.[47] The Breviary is a constant reminder, be it in the psalms or in the lessons, be it in the purpose for which the Breviary is recited, of His never ceasing intercession. Recall the *Deus in adjutorium,* and forget not the *In manus tuas.* And the liturgical year is reliving of the life of Christ, beginning with the expectancy of Advent and ushering in the eternal era of eternity. Christ our ideal, Christ realizable in our co-operation, Christ our reward for merit acquired.

(To be continued.)

[35]M. S. Gillet, *The Education of Character* (Milwaukee: Bruce, 1914), p. 36; Sister M. Inez Phelan, *An Empirical Study of Adolescent Boys and Girls* (Washington: Catholic University, 1936), pp. 5–6.

[36]Ernest Hull, *op. cit.*, pp. 33–34.

[37]Ludovicus Lercher, *Institutiones Dogmaticae*, "De Mysterio Christ," Pars Prior, 1948 (Innsbruck: Felician Ranch), pp. 71–73.

[38]Ignaz Backes, "Die Sakramente als Zeichen Christi" in *Synode des Bistums Trier*, 1956 (Referate und Berichte) (Trier: Generalvikariaet, 1957), p. 48; Leo M, *Sermo* 74, c. 2, M P. L 54, 398 A.

[39]*Summa* III, q. 48, a. 1; III, q. 50, a. 6 c.

[40]Ignaz Backes, *op. cit.*, p. 49.

[41]*Summa*, II, q. 64, a. 8–9.

[42]Ludovicus Lercher, *op. cit.*, No. 353, p. 283; Vol. II, 5 ed. (1951), No. 492, pp. 246–247; *C G* 2, 21.

[43]Matthias Scheeben, *The Glories of Divine Grace.* A Grail Publication, Part Two, 1947, pp. 14–21.

[44]Tertullian, *Apolog.* c. 39; M P L i, 469.

[45]Backes, *op. cit.*, p. 54.

[46]*D B U R*, 940; Hebr. 7:17, 25; R. 8, 34.

[47]Virgil Michel, *The Liturgy of the Church* (New York: Macmillan, 1937), pp. 42–43.

Organizations Serving Catholic Education

I. The National Catholic Educational Association

Sister Mary Janet, S.C.
Commission on American Citizenship
Catholic University of America
Washington 17, D. C.

Would you like to meet at close range scores of distinguished Catholic theologians, college presidents, school supervisors, and superintendents? Hundreds of principals and religious teachers, lay teachers, and parents? The opportunity is yours at least once each year when the National Catholic Educational Association presents its Easter week convention which is now one of the nation's leading educational conferences. This spring from April 7 to April 11 in Philadelphia, 15,000 people are expected to attend the fifty-fifth convention and take part in approximately 135 carefully planned assemblies and discussion meetings. A valuable feature will be the elaborate exhibits of publishers, manufacturers of audio-visual aids and other instructional materials, of furniture, food, buses, and a great variety of merchandise appropriate to the occasion. There will be 518 exhibitors this year, a gratifying increase beyond the 89 who participated in 1946.

The annual convention is only one of the services rendered by the NCEA. Founded in 1904 by representatives of colleges, seminaries, and parish schools, the organization now numbers seven active departments: Major Seminary, Minor Seminary, College and University, School Superintendents, Secondary School, Elementary School, and Special Education. In 1951 the central office moved from the building of the National Catholic Welfare Conference to its present independent location. It is staffed by an Executive Secretary, four Associate Secretaries in charge of College, Secondary, School Superintendents, and Special Education Departments, an Executive Secretary for the Sister Formation Conference, and a corps of efficient secretaries and clerks. Expected soon are Associate Secretaries for Elementary and Seminary Departments and a full-time Research Associate.

Regional Units

Particularly interesting to educators throughout the country are regional units, each of which operates under its own by-laws and holds an annual meeting, ordinarily in conjunction with the six regional accrediting agencies. The regions are: California, Eastern, Midwest, New England, Northwestern, and Southern. The Secondary Department adds a seventh: the Hawaiian. Since each region is represented on the executive board of the various departments, it is possible to have unified action regarding important issues, and regional groups are working also for greater effectiveness on local problems.

Sections

Various sections such as that on Teacher Education of the College and University Department are sometimes organized. There is also a Vocation Section and a Newman Club Chaplains' Section.

Government

Officers of the Association are of two classes: general and departmental. In the first group are President General, Vice-Presidents General corresponding with the number of departments, Treasurer General, and Secretary General. The Secretary General is elected for a three-year term by the executive board and may be re-elected. Since 1944 Rt. Rev. Msgr. Frederick G. Hochwalt has brilliantly executed this office. All other general officers are elected annually by ballot at a general meeting of the Association. Each department has its own officers and executive committee, elected annually.

Control of the Association is actually in the hands of an executive board, consisting of the general officers, and the presidents and two other members of each department. This type of horizontal organization insures the widest representation possible to the varied membership. From time to time the Executive Secretary is assisted by committees appointed for a particular task and for a limited time.

Membership Fees

Individual membership is open to anyone for the small fee of $4 a year in all departments except the School Superintendents where the fee is $10. Institutional membership is $5 in Special Education and Elementary School, $10 in Secondary School; and $25 in Major and Minor Seminary. Constituent membership in the College and University Department has a yearly fee ranging from $50 to $100 depending on the size of the institution; Associate membership is $25.

Publications

All membership includes subscription to the NCEA *Quarterly Bulletin,* one issue of which carries the proceedings and addresses of the annual convention. Representing the thought of leading Catholics, these bulletins are indispensable to one who wishes to be well informed in educational matters.

Periodicals published by the several departments accompany institutional membership. Originating in the central office these departmental publications are continually increasing in scope, reporting late developments in both Catholic and non-Catholic schools.

Plans are underway for the publication of monographs on research projects of the Association. One related to the teaching of science was recently initiated, and others will be made on vital issues.

A *Directory of Catholic Facilities for Exceptional Children in the United States,* issued by the Special Education Department, has provided important information to thousands of teachers and parents.

Other Services

In addition to periodical publications and the national and regional conventions, the Executive Secretary and his associates are ever ready to answer inquiries on subjects ranging from teacher procurement to curriculum reorganization. They are available for stimulating and interesting speeches to groups, large or small, and can provide accurate information on almost any current subject connected with schools. The organization is capably represented at most important educational conferences sponsored by the U. S. Office of Education, the National Education Association, the American Council on Education, the Na-

tional Conference on Citizenship, and many other groups which work for school improvement. They have watched closely the formation of the UNESCO program and the Inter-American Confederation of Catholic Education.

Who Should Belong?

Every Catholic educational institution should have membership in this great organization. It is the very best means of keeping informed on trends in Catholic education at home and abroad. Besides the institutional membership, every principal, supervisor, and superintendent should have individual membership. Lay teachers and laymen should be encouraged to join so that they may have at hand the publications which are so significant in this field.

Your letter to the Executive Secretary, NCEA, 1785 Massachusetts Avenue, N.W., Washington 6, D. C., will receive immediate and courteous attention. At any time also you will be a welcome visitor to the national headquarters whether you are a member or not. If you are doing something significant in education write to the related department, so that the NCEA may continue to be a comprehensive and effective clearinghouse for Catholic educational information.

THE STATE AND NONPUBLIC SCHOOLS

A very useful report — and one especially valuable to the 1958 Convention speakers who are concerned with the State's rights in education — has just been issued by the United States Office of Education. It is an extensive report on the *State and Non-Public Schools* by the authors of other reports in the remarkable series on State School Administration: Fred F. Beach and Robert F. Will. This study was done with the co-operation of the study commission of the Council of State School Officers, and is particularly concerned with the responsibility of state departments of education.

There are two main parts of the Report. Part I consists of a discussion of the problem under four headings:

1. Non-Public Schools: Important Educational Resources of the Nation.
2. State Regulation of Non-Public Schools.
3. State Constitutions and the Non-Public Schools.
4. State Departments of Education Responsibility for Non-Public Schools.

The second part of the Report is a mine of information for each state on the relations to nonpublic schools under the heading of basic data on the State Department of Education's Responsibility for Non-Public Schools.

The Report is especially valuable for the convenient form in which the material is presented; namely, tables dealing with constitutional provisions for regulating public aid, tax exemptions, and state regulation of trades.

The Report brings out in sharp relief both sides of the state regulations of schools and education. First are those general laws which are not directed at the specific educational character of the school, but which, for example, apply generally — such as building codes, fire regulations, health and sanitation laws and regulations, and labor relations. From the standpoint of education, these are indirect regulatory control, which, of course, help too, the educational objective. The explicit and direct regulatory functions are discussed under the headings: (1) incorporation, (2) state approval of institutions, (3) compulsory education, (4) public support, (5) tax exemption, and (6) occupational licensing.

We shall discuss this report editorially later, but there is one point we wish to make at this time. The public and the nonpublic schools are thus defined:

"A 'public' school is the creature of the State and not only is subject to the State's regulatory controls but is under the immediate operational control of a governmental agency or agent. A 'public' school is supported and maintained at public expense.

"A 'nonpublic' school, while subject to pertinent regulatory controls of the State, is under the immediate operational control of a private individual or organization. A 'nonpublic' school exists apart from the public school system of the State. It may be operated as a church-related or nonsectarian institution. It may be operated on a profit or nonprofit basis. A 'nonpublic' school is generally supported by private funds as distinguished from public funds raised by taxation."

The lumping of all nongovernmentally operated and controlled and nontax-supported schools as nonpublic will require further classification and treatment. The description of the nonpublic school as church related or sectarian is a mixture classification. Church related would have as its alternatives related to the State, a corporation, or individual, without reference to religion. While "church related" has reference to control and operation, sectarian has reference to content of instruction and purpose. This merely is an indication that the terminology may require more exact definition and classification. — *Edward A. Fitzpatrick*

The Seven Star Civics Club (grade 7) of St. Stanislaus School, Shamokin, Pa., produced a play "Education on Trial," on theme "The Citizen — His Education" as its project in February. The teacher in charge was Sister M. Emmeline, F.S.S.J.

Building the Student's Self-Concept

Rev. Jerome Diffley, O.S.B.
St. Bernard College
Cullman, Ala.

Writers trained in the scholastic method always give a definition of terms as well as the framework of the question under consideration. Many writers discuss the concept of self but very few give what we consider a complete definition of the term "self-concept." We submit our own definition which seems to specify the area under consideration a little more fully than many other definitions. The self-concept is the personal recognition of physical, mental, and moral abilities, capacities, and limitations, both individual and social, which a person has and realizes from introspection and contact with persons and things. Thus, the self-concept is not a separate entity, but an abstraction created for the convenience and understanding of the one studying it. We acquire this knowledge of self by the method used in learning about others — we study our own actions. This means that we turn our minds in on ourselves and ask what we are doing, why we act as we do, where our actions are leading us, and, if we want to go there.

The Self-Concept Leads to the Self-Ideal

Turning now to the genesis of the self-concept, we have gleaned what we believe to be the course followed by anyone in developing this knowledge of self. There are several steps in this process. In the order of sequence, we find self-knowledge and insight almost equal. Then follows self-acceptance which opens the way to confidence in one's self. The latter is the basis for self-control which aids in the adequate development of the self. These are the steps toward the self-ideal — the actualization of native or acquired potentialities. There will be increasing degrees of complexity from an embryonic insight into one's "self" to a completely developed self-ideal. This series of steps covers much material and cannot be followed without some warnings. In connection with this search for knowledge of our self, we must be ready to admit, work with, and wherever possible, overcome our limitations. Further, self-analysis can be carried too far, leading to a morose disposition and queerness about life. Often, too, it is impossible for an individual to determine accurately many details of his own personality. Then it becomes absolutely indispensable to complete self-development to have some confidante "hold the mirror up to him." Within reasonable limitations, this study of self, combined with the observations of others, experience in human relations, and a desire for self-improvement can produce much fruit.

The self-concept is but a stage along the way to achieving the ideal self. It carries with it all the potentialities, limitations, wholesome and unwholesome adjustments that are presently part of one's psychological make-up. The ideal self, the end for which we are using the self-concept, includes none of the potentialities or limitations proper to the latter. The ideal self, accurately established in a person's mind, is the end toward which he strives and tends to remain constant; the self-concept is the means, and it changes as potentialities become actuated. At all the seven stages of man's life, he seeks to preserve and enhance his "self." When thwarted in one venture, he seeks success in another to prove his worth. It is the driving force that leads men to risk everything to be able to march triumphantly back to their acquaintances and say "I won." It is the compelling factor that leads to retreat into personality disorders when channels of normal action seem closed. Adequate self-development is *the* problem constantly facing all men. It is never so completely solved that it never recurs. To aid in healthy solutions to this problem among youth and develop proper attitudes out of which sensible solutions will be reached in later life is a great portion of a school's work.

Role of Education in Adequate Self-Development

Turning now to the application of these concepts to education, we could cite several examples of their use and abuse documented with clinical evidence. Our intention, however, is to set up some fundamental principles to aid in teaching. In general, teachers must never forget that they are entrusted with the development of man's greatest powers, his intellect and will. This "trust" demands the following of certain principles basic to the development of the student. First among these is the warning: Never indicate to a child that he cannot achieve; to do so affects both intellect and will. The child ceases to attempt what the teacher, whose judgment he trusts, tells him he cannot achieve. Violation of this principle may have deleterious effects in other areas of learning and behavior.

A second principle in dealing with children is the need for *true* friendliness and kindness. Children are quicker to "see through" assumed virtues than many adults realize. It is not sufficient to *act* friendly; teachers must *be* friendly. The role of emotions as a help or hindrance in learning must not be overlooked even though training them is not the primary work of the school.

A third principle is this: In all the inevitable competitive situations in school life, never let a child think he is a failure. This applies not only to athletic contests but also to classroom discussions, debates, elections, honor rolls, grades on tests and reports to parents. This is not to say that a failing grade should not be given if it is just. It is intended to substitute healthy competition in all areas for the "one grim business of winning" at any cost. Children may recoil from competition in any area to avoid anxiety. They must recognize their limitations and learn to live with them while succeeding in areas in which they are not deficient. The prudent teacher will use tact and diplomacy along with true kindness.

"Doing the best one can" is the proper motive to put before those entering into competition on the athletic field, debating society, or classroom discussions in which some one student is almost certain to have his opinion downed by the opposing side. The teacher always can recognize some good point made by a loser. To fail to recognize some value in the activities of the loser is to leave him to dismal defeat

so that justifiably he resents the complete victory of his opponent.

Achieving a Valuable Self-Concept

Finally, we turn to the all-important task of seeing just how we should go about achieving the self-concept that will stand up to the trials we face in daily life. We must be realistic about our abilities and limitations. In the intellectual realm, only 24 out of every thousand people are at the genius end of the normal distribution curve and a like number, the mentally retarded, at the opposite extreme; 135 are just above the average group and a like number just below average. There may be some abilities and limitations that one group has and another lacks, no matter to which end of the curve we look. To discover these abilities as well as limitations and *admit* them is the healthiest approach. It may not be democratic to use this curve as a basis for approaching the problem, but the normal distribution curve itself is not "democratic." As a matter of fact, the curve may be viewed as empirical evidence that there cannot be true democracy in the intellectual life.

In the development of the positive feature of personality, several suggestions relative to the school's function may be proposed. First, the school should provide each pupil with every possible opportunity to think of himself as a responsible citizen and as a contributing member of society. In a Christian concept this could be done by showing that he is made to the image and likeness of God, redeemed by the death of a God-Man, and destined for eternal happiness in union with that Divine Being. In a democratic concept, without any reference to revealed religion, the idea could be used that our forefathers founded this country on the dignity of each person, guaranteed him life, liberty, and the pursuit of happiness, that courts exist to preserve these rights, and that two wars have recently been fought to preserve this personal dignity and these liberties for us as well as to obtain them for others. Thus, all persons are caught up in one or both of these systems as individually and collectively worthwhile.

The second suggestion is that schools provide their pupils with a wide variety of opportunities for success and appreciation through productive achievements. This would help to develop and enhance the self-concept which is a basic purpose for the existence of a school. It would give each student a chance to achieve, to actualize his potentialities, to discover his weaknesses among friends who will help rather than ridicule.

The third suggestion is that schools will take advantage of the tremendous drive possessed by each individual for self-enhancement. Society is not *ruthlessly* competitive by nature. The greatest achievements are made through co-operation. To keep astir an unwholesome spirit of competition is to prolong unnecessarily a state of tension and threat among students.

Last, but by no means least, teachers may well apply their scholastic principles of knowledge to psychological development. If we hold with St. Thomas Aquinas that *discovery* is the internal principle of all learning, why should we not foster it in acquiring knowledge of one's self? Teaching is aiding the learner to "discover." Teaching in the realm of self-development becomes a matter of aiding the student to achieve success through his intellectual, moral, and emotional abilities, learning to "live with" himself in whatever area he cannot achieve. Coupled with this, there must be a wholesome reliance on the grace of God and co-operation with it to pass the ultimate test of self-development — eternal life.

Thus it becomes apparent that the school and the teachers must aid a student, at any and all levels, to recognize his abilities, capacities, and limitations. The limitations in one field must not be allowed to thwart the best efforts by which he can be very productive in another. By using the techniques and practicing those teaching virtues listed, by striving with all the means at our disposal to help the student see himself as he is, what he can and cannot become, we are aiding in the formation of a wholesome self-concept. The subjects we teach are, to a great degree, but aids in the developing of the potentialities latent in every student. They are aids in effecting the changes from ignorance to knowledge of self, from impulses that lower to ideals that elevate the self, from potentiality to act, wherein the self attains that for which it exists — Him who defined Himself as "I am who am" — the Eternal Self.

Definitions and Educational Terminology

Edward A. Fitzpatrick

Standardizations: Regional Associations

The regional standardizing associations are voluntary and unofficial organizations of colleges and secondary schools which set up standards for members which they agree to follow, and which are conditions which new members must meet to gain membership.

A policy statement of standards, revised from time to time, guides the judgment of the commissions or committees of an association in reviewing answers to elaborate questionnaires followed by inspectors who file reports. If in the judgment of the reviewing board and ultimately the Association the institution is approved, it is said to be accredited (which see).

The principal regional accrediting agencies in the Unites States are

1. New England Association of Colleges and Secondary Schools.
2. The Association of Colleges and Preparatory Schools of the Middle States and Maryland.
3. The North Central Association of Colleges and Secondary Schools (1894–..).
4. The Northwest Association of Secondary and Higher Schools (1918–....).
5. Southern Association of Colleges and Secondary Schools (1895–....).

The movement has had generally a beneficial effect in raising the "standards" of the high schools and colleges. This is especially true of the Catholic colleges and universities, and the smaller institutions. There is criticism of the process, and one of the most serious criticisms was made by Samuel P. Capen before the North Central Association in 1931, and was reprinted in his *Management of Universities* (1955), p. 232, as "The Principles Which Should Govern Standards and Accrediting Practices."

Carnegie Unit

A Carnegie unit in the secondary school course of study is "a course of five periods a week throughout the academic year."

Accredited

The term accredited applies to institutions whose graduates are accepted for admission to higher institutions without examination, or whose academic credits are accepted on transfer without loss, except such as is involved in differing requirements for degrees or graduation.

(Concluded on page 36)

Opportunities Unlimited—For Teachers of Science

Sister Catharine Virginia, S.N.D. de N., A.B., M.S.

Notre Dame High School

Moylan, Rose Valley, Pa.

The uninitiated may think that some of the offers I will mention below have been hurled out pell-mell because of recent events, somewhat like streamers on the tail of the Soviet kites; this is not so. For the past 15 years General Electric has been sponsoring a program by which mathematics and science teachers could upgrade their teaching. It consists of special courses offered at Union College, Schenectady, N. Y., for some weeks each summer. Westinghouse, too, for some years has been financing a similar program.

For several years prior to my application for a Westinghouse grant at Massachusetts Institute of Technology in Cambridge, Mass., a notification of the General Electric offer came annually in the mail. Each year I would check the back page to see if any Sisters were listed among those who had received the grants the previous summer. It was my earnest hope that someone would break the ice so I could follow in her footsteps. But year after year though the list included several Brothers and lay teachers from what were obviously Catholic schools, no nuns were listed. Finally a grim resolve began to take shape; if no one else would take the plunge, I would have to do so.

Carefully I checked the requirements: a master's degree in science, a certain number of hours' credit in the physical sciences, a letter of recommendation from one's principal. That was all there was to it, and I could meet all those. How would my higher superiors look on the project? It was a completely new venture for a Sister of Notre Dame, and as far as I could ascertain for any other Sister, but the best way to find out was to ask. With the permission of my local superior I wrote to M.I.T. and bravely requested a form for the Westinghouse Summer Institute for Science Teachers. This program was selected from the four that I knew were available that summer of 1954 because there is a convent of our order in Cambridge at which I would be able to live.

The application included a questionnaire, not too detailed asking for facts on the data described above. That evening I filled it in, and penned an explanatory note to Sister Provincial that read something like this: For some time these programs have been intriguing me. I think any Sister would profit tremendously by her attendance at one of them. I have no idea what my chances are of getting such a grant, but what would you think of my sending in the enclosed and finding out? If I were awarded one, do you think you could find me a companion who would be interested in going along?

Sister Provincial was much swifter than M.I.T. I had her answer by return mail. It said, "Send this in, Sister. If you get a grant I will get you a companion."

I followed her advice, and after another long wait the following communication gladdened my heart:

"Dear Westinghouse Fellow,

"You will be happy to know that your application has been favorably approved by the committee and you are included among the 50 fortunate secondary school science teachers who will study at M.I.T. this summer. There were 110 applicants and the decision of whom to include was difficult. We feel sure from the letters we have sifted that you will be a member of an interesting and stimulating group. We think you will enjoy your six weeks of work and play with them."

That summer each Westinghouse Fellow received $250. From it he paid $50 to M.I.T. for tuition; the rest was for room, board, and traveling expenses.

Our Group

It was a most profitable and rewarding summer, living up to all my expectations. That this was so was due in no small measure to the capable direction of Professor Arthur Davis and to the stimulating classes in physics conducted by Associate Professor Hans Mueller. The group included another Sister besides myself, Sister M. Charlotte, C.S.C., from Boise, Idaho. There were two Brothers, a Christian Brother from Waltham, Mass., and a Viatorian Brother from Chicago. An Augustinian priest from Chicago completes the roster of religious present. The 45 public and non-Catholic private school teachers in the group were very receptive and friendly. Some of the contacts made three years ago have lengthened out into Christmas card acquaintances, the nice kind that have little friendly messages scribbled on them.

I was surprised to learn that some of the group had been the recipients of Westinghouse grants at Cornell the summer before, and that the quota of 50 allotted there had been 20 short of this total. Those who discussed this with me felt that many public school teachers could not afford to let the summer pass without augmenting their scanty winter salaries by some gainful employment. If they did their families would suffer. Evidently this fact has received the consideration of those who plan these programs for the Fellowships offered in 1957 carried a much larger stipend.

Other Opportunities

In addition to the private organizations that pioneered in the effort to modernize the scientific "know how" and "know what" of the secondary teacher, there are two other important agencies in the field. These are the National Science Foundation and The National Science Teacher's Association. The former is an agency of the federal government. It derives its funds from taxes and concentrates its attention on furthering the education of the science teacher. On many university campuses last summer, teachers were enrolled in the regular classes offered in the various branches of science to the general public. To enable him to do this without feeling that he was neglecting his family, the N.S.F. gave the student teacher a grant of $400 plus a good allotment for his dependents and a generous travel allowance. From the $400 the enrollee paid board, room, and tuition and provided himself with any required textbooks.

Two of our faculty applied for and received such grants. Sister Miriam Aloyse, the head of our biology department, studied at Maryland University, and Sister M. Catherine head of the department of mathematics, at the University of Notre Dame. Another Catholic university that provided similar opportunities for science teachers last summer was St. Louis University, the

— Scott Foundation Photo

Professor Walter Keighton of Swarthmore College giving a demonstration at the conference.

Jesuit institution in St. Louis, Mo. Both of these Sisters were enthusiastic about the work covered at these universities and also about the profit derived from their contact with other secondary school science teachers. It may be well to state that it is no longer necessary to have a master's degree to qualify for these grants; the A.B. or B.S. is sufficient.

The National Science Teacher's Association has its headquarters at 1201 Sixteenth Street, N.W., Washington 6, D. C. Since 1953, it has cosponsored summer conferences for science teachers. Those on the West Coast have been underwritten financially by the Future Scientists of America Foundation and the Crown Zellerbach Foundation. The aim of the conferences has been somewhat different from that of the N.S.F. The program of each group supplements that of the other.

An NSTA Conference

In the summer of 1957 in addition to conducting a conference on the West Coast in June, the NSTA also planned one in the East. The location selected was Swarthmore College, Swarthmore, Pa., and the financial burden was most generously carried by the Scott Foundation of the Scott Paper Company, one of whose 16 plants is located nearby.

The conference was planned for the last two weeks of August, and, as at that time I would have finished my annual stint at summer school teaching, I asked permission of my superiors to apply for admission to the group. On June 15, I was glad to learn that my request had been favorably reviewed and that I would be a Scott Fellow from August 19 to 30.

Since it is my sincere hope that other Sisters will apply for similar grants next summer or for the following winter, may I point out that all the forms I receive say you must, absolutely, without exception, dwell on the campus, in the dormitory of the educational institution. This stopped me for a while, but on inquiry I have found as have also our other Sisters who have received grants, that this requirement is readily waived for religious women. One may live in a nearby convent or, as happened in one case, in a hostel for working girls conducted by a religious community.

On August 19, Sister William Susannah, S.N.D., science teacher at Academy of Notre Dame de Namur, Villanova, Pa., called for me in a little black station wagon closely resembling a hearse, and drove me over to Swarthmore. Sister had also been awarded a grant for the conference. We were met at the door of the Bond Memorial Building which had been turned over by the college to Scott Fellows for the two weeks of the conference by Professor Walter Keighton, professor of chemistry. Professor Keighton was a codirector of the conference. He is everybody's big brother all rolled up into one delightful personality and gave of his untiring best in every possible capacity. He found light bulbs for empty sockets, typewriters for projected reports, charts to enliven prosaic discussions, gave an excellent lecture on the mathematics of chemistry; in fact there was not need, actual or imaginary, that he could not or would not meet.

Although Sister William Susannah and I would return daily to our home convent at Moylan, which is only 15 minutes from Swarthmore by car, Professor Keighton had assigned each of us a private room on the possible theory that there might be some time between exercises in which we might use it. There wasn't, for too much had been planned for us to accomplish. But the rooms did come in handy as a place in which to say a few prayers in the half hour allotted for getting ready for lunch which we took daily with the group. If George Fox was amazed to hear the noon Angelus arising from this stronghold of Quakerism, we are sure our Lady did not mind and was glad to win her Son's blessing for a place where so much genuine Christian charity was being shown.

We soon met the other Fellows and found to our delight that in the group of 25 there was an Augustinian priest, Rev. Charles P. Laferty, and two Sisters of the Immaculate Heart of Mary, Sister Rosita Maria and Sister M. Regina Alma. Father Laferty, O.S.A., teacher at The Monsignor Bonner High School, Drexel Hill, Pa., Sister Regina Alma, I.H.M., at St. Katherine's High School, Wayne, Pa., and Sister Rosita Maria, I.H.M., at Immaculate Heart Academy, Fountain Springs, Pa.

The workshops planned by the NSTA have a threefold aim: (*a*) to update the knowledge of the group by the presentation of a series of lectures from college professors who are in the front rank of their profession; (*b*) to provide new teaching ideas by having the Fellows demonstrate methods and techniques that they have found successful; and (*c*) to have the group prepare a report on some phase of science teaching that when published will be helpful to other science teachers.

Much of the preliminary planning that resulted in the fine results of the conference was done by Robert Carleton, executive secretary of The National Science Teacher's Association. Along with Professor Keighton, Bob codirected the conference. He is a dynamic, forceful personality, who gets things done. He doesn't spare himself at all, and while he is around, though he is very nice about it, things get done. On our arrival at Swarthmore we found all kinds of mimeographed material he had prepared for the group; there was also a good bit of carefully selected literature to use and to take away with us that he had selected. In fact it soon became apparent that he and Professor Keighton made an ideal captain and coach for the team whose maneuvers they directed for a very stimulating ten days.

Our Schedule

Members of the science faculty at Swarthmore gave generously of their time to present lectures in their fields and to take us through their laboratories. Visiting lecturers were brought in from Penn,

Princeton, Bucknell, and Delaware Universities. After a two-hour lecture and question period in the morning, these men stayed on for the afternoon and took part in an informal discussion group that rehashed what they had presented in the morning. There were also talks by men who are industrial chemists working in research laboratories. A most interesting day was spent at the Chester plant of the Scott Paper Company where the teachers saw paper being processed from the pulp stage to the finished product. That same afternoon after lunch in the company cafeteria, we spent a good bit of time in the basic and applied research laboratories that the company maintains. In the former of these I had the joy of meeting five of my former students who work there and who informed the entire group that I had started them on their scientific careers. I mention this because some of the public school contingent seemed to be amazed that these girls and those that we had met in the offices in the morning, would so openly acknowledge their Catholicity in front of their fellow employees. They were very favorably impressed by this fact.

The demonstrations as presented by the consultants for the group, Dr. Walter Lapp, Overbrook High School, Philadelphia, and Dorothy Tryon, Redford High School, Detroit, Mich., and by the Fellows themselves were for the most part practical and useful. I have already employed a number of the ideas garnered from the demonstrations either as presented there or with slight modifications and expect to use others before the year is finished. I volunteered to present one myself because I firmly believe everyone ought to contribute her two cents' worth to any undertaking of which she is a part. I am convinced that Catholic school science teachers are just as well prepared to uphold their end in any scholastic undertaking as the public school colleagues. My two fellowships have strengthened me in this conviction. The demonstration I put on with the assistance of Sister William Susannah was very well received and I am glad that I did it.

A Conference Project

One of the most valuable experiences of the conference was the deciding upon and the writing of a conference project. There was much preliminary discussion before the field was narrowed down to the preparation of a unit embodying the material taught in the first few weeks of chemistry, presenting it from the point of view of a "problem solving" technique. Once the subject matter was settled, the Fellows broke up into small groups, numbering from five to eight persons, to develop a number of lesson plans centered on this subject matter. Believe me, we really worked. There was much proposing of ideas, discussion of them, plenty of criticism, and finally a draft that was presented to the whole group at the last session. After the entire group had sat in judgment on the presentations of its splinter factions a final report was prepared that will be printed in one of the spring issues of *The Science Teacher*. I think it is a good piece of work.

Speaking of work I might say from my experience at both M.I.T. and Swarthmore that no one should even consider applying for one of these grants who is not prepared to work hard.

Current Opportunities

In today's mail I received the first notification of opportunities available for 1958. The National Science Foundation is sponsoring programs at a large number of universities and colleges, both Catholic and non-Catholic, for a complete year of science or mathematics on the graduate level leading to a master's degree. The offerings are open to teachers of experience from Grades 7 through 12. For each teacher there is available a grant worth $3,000 for the year, plus $300 more for each dependent, plus a liberal allowance for traveling, plus free textbooks and free tuition. The applicant must have her A.B. degree. In the next few weeks I know I shall have many more such announcements.

In teaching congregations the costliest item in the annual budget is the one for the Sisters' education. The state has stiff requirements that must be met, the Middle States Association, or its equivalent in other geographical areas, is even more demanding, the diocesan superintendent likes to staff his schools with a well-trained staff, and the Sisters foot the bills. For this reason alone the teaching sisterhoods ought to accept these programs.

And there are additional very good reasons. As a group, we Sisters have much to share and much to learn from our public school colleagues. They are a dedicated group, many of whom could be making two or three times as much money if defected to industry. But they have a sense of obligation to their country and to its youth. Association with such a group is heart-warming and beneficial.

And they are so receptive. After the initial strangeness wears off, you will have to answer a multitude of questions about everything Catholic. They will start with, Why do you put S.N.D. after your names and other Sisters I.H.M.? and will end by expecting you to straighten out all the odd ideas about Catholics that they have amassed in a lifetime of American living. You can have lots of fun with them, make a few good friends, and acquire more names to add to the list of relatives, friends, and benefactors for whom you pray.

— Scott Foundation Photo

Dr. Walter Lapp, former president of the National Science Teacher's Association, convinces his students of the value of the gravity-dilution method of getting solids into solution.

Sisters as Student-Teachers

Sister M. Emmanuel, P.B.V.M.

Presentation Heights

Aberdeen, S. Dak.

Now a graduate assistant in the department of English at Marquette University

Students laden with new books and academic paraphernalia walked tentatively into Marquette University classrooms last September, casting the inevitable wary eye about for "teacher." Teacher, in five cases, was not the Roman-collared Jesuit or the well-dressed layman, but a black-veiled nun. Marquette has added a new element to its faculty composite within the past two years in offering graduate assistantships to teaching Sisters. Four religious communities have take advantage of the opportunity.

Sisters Marion David and Marion Xavier, S.N.J.M., from Marylhurst, Ore., began the two-year program in zoology in September, 1956, and will receive the M.S. degree in June, 1958. Three others, Sister M. Antonia, O.S.B., Sister M. Donatilla, C.B.S., and Sister M. Emmanuel, P.B.V.M., began as assistants in speech, physics, and English, respectively, in 1957, at various stages of their graduate study.

Teaching Assistantships

In what does the program consist? The *Graduate School Bulletin* describes it thus: "A number of graduate assistantships are open each year to students who have completed their undergraduate work with distinction. They may be required to assist in departmental classwork or laboratory work in the college of business administration, the college of liberal arts, the college of journalism, the college of nursing, or the school of medicine. They are granted free tuition in the graduate school and a stipend which ranges up to $1,375 according to the type and amount of assistance rendered."

Normally, the teaching assistantship is a one-year program of graduate study expanded to two years, with benefit of supervised teaching experience on the college level. The assistant simultaneously teaches about half time and carries about half of the regular graduate course load. For instance, one assistant teaches two sections of freshman English (six hours per week) and takes three courses (seven hours) of graduate work. The program in the speech department is comparable. In science departments, the assistants are supervisors of laboratory sections and quiz groups, working closely with department heads. In any case, teaching is closely supervised, with the accent on aid rather than inhibition. Department heads, recognizing the natural tendency to lose oneself in a teaching assignment, emphasize the assistant's own advanced study as of prior claim to her time and effort.

The *Bulletin* or this amplification of it cannot describe the situation as the Sisters know it. As they proceed in the course they find it increasingly gratifying. Trepidation is attendant upon the responsibility entailed, of course. But it is this responsibility to which their appreciation chiefly relates. The nun feels both humbled and exalted by the reality that she is a part of the endeavor, the achievement, and the dignity that is Marquette.

Values to Religious Orders

What are the values of the program for a religious congregation? From one point of view, the straight scholarship award would seem preferable. The subject can complete her work twice as fast with full-time study. Even without such award, the full-time student has the advantage of speed. Every teaching nun doing student work must have a replacement, frequently the costly replacement of a lay teacher comparably qualified. This formidable fact gives pause to the religious superior. But the far-seeing superior and administrator may decide that the facts of speed and present finance are more than overbalanced by values not so immediately evident. Upon careful consideration, the graduate assistantship reveals a desirability which even the scholarship may not equal.

The nun who, along with ordinary advantages of study at a Catholic university, has the privilege of behind-the-scenes observation of and association with the faculty of such a university is amassing a cultural hoard, upon which her own community can draw for the rest of her career. The very expanding of the program in point of time is of benefit. Professors deal with graduate assistants both as students and as fellow teachers. The assistant's advanced study is enriched by the professor's better acquaintance with and understanding of his student, and by the enlarged opportunity of extended contact. Meanwhile, the nun is one of a group of graduate students, both assistants and others. This means a frequent and stimulating interchange of ideas with keen minds bent like her own to the discovery and application of truth.

Supervised Teaching

The supervised teaching situation is calculated to enlarge the Sister's potentiality as an educator. The general character of the help given by supervisors has been suggested above. In addition, her experience with students from a world-wide area will provide her with a breadth of understanding which she can apply with profit to her dealing with students of the smaller college. This experience, along with the sympathetic and challenging atmosphere of association with faculty and advanced students, will give the religious teacher a professional confidence which might otherwise be long in coming.

It is not unreasonable to expect that the assistantship experience, in training the religious to be a better teacher, may at the same time train her to be a better religious. One gain in this direction may well be in the area of emotional detachment. Teachers often tend to build up little kingdoms in their classrooms, attaching inordinate importance to the room itself, its appointments, its library, its decorations. The tendency can cause difficulty among religious, where co-operation and harmony are so important. Teaching a year or two in a large university with its vast impartial atmosphere, with classrooms doing steady duty throughout the day's schedule — with the necessity of confining blackboard work to the class hour, adjusting seating arrangements to the common use, and limiting ready reference materials to book-bag capacity — can imply spiritual growth. Particularly when the religious observes distinguished faculty

members adjusting to these limitations as a matter of course, she is likely to emerge with a clearer notion of essentials, both professionally and religiously.

She learns also, if she did not know it before, that the private life of the student is not the province of the classroom teacher. She is likely to gather skill in the art of directing students with problems, academic or otherwise, to the proper authorities for guidance. The emotional discipline involved is in the direction of spiritual stability for both student and teacher.

The five Sisters holding graduate assistantships are unanimous in their enthusiasm for the program. The enthusiasm of their superiors is evident from their releasing these teachers from active positions in their own communities. Are other superiors interested in these advantages of training for educators without financial burden to the congregation?

Applications for appointments must be made on special forms which may be obtained from the dean of the graduate school. Many religious communities would do well at least to investigate this opportunity. Superiors will find university authorities co-operative and encouraging, for the university is eager not only to gain the best possible teachers in the student-teaching area, but also to assist in the development of superior scholars among our Catholic school faculties throughout the country.

Home Economics in High School

Sister M. Aniceta
Catholic Central High School
Steubenville, Ohio

We were near the completion of our family relations unit and we had reached the point where the junior girls felt quite free to present their personal problems. Our class was small and conducive to open discussion. After a few days' consideration of fraternal relationships, Martha, a member of the class requested help with her difficulty. She had twin sisters, Kathy and Carol, in grade school at the time. It appeared that Kathy did everything perfectly and was treated accordingly. But Carol was congenial to no one including Martha. What could be done to promote better family relations? The class responded to Martha's plea, pointing out first the powerful weapon of prayer. They then tried to discover why Carol had established these particular behavior patterns and found, after asking many questions, with Martha's help, that Carol was not willingly accepted as a part of the family circle. So maybe there was reason for Carol's acting as she did. The class suggested that Martha be particularly kind and considerate of her sister, avoiding friction at any cost. By these means she could induce Carol to trust her. Once she had gained her sister's confidence, Martha could show Carol the need for correcting her unfavorable habits and present certain pamphlets for her to read. Martha was enthusiastic over the entire situation. She and I then had a private conference where we rediscussed the proposal of the class and came to a satisfactory conclusion.

Months later Martha remarked, "Remember the day I told you about Carol? She is now becoming one of the sweetest persons. We never quarrel, and she gets along so much better with the rest of the family."

This is an example of a happy result of one of the many problems discussed in our homemaking classes. Solving family problems today prepares the girls for the future.

Girls Need Home Economics

Most of our high school girls will be our future family makers. Yet we schedule so few of these girls in our home economics classes. If the stability of our families represents the preservation of our country, then we educators have the task of preparing our students for such a responsibility.

Business careers are essential, but do we not emphasize them to the detriment of family living? We arm our girls with the shield of the commercial world; we guide them with the strength of traditional academic subjects. Why cannot their education also include the field that will so directly help them for the career of homemaking? Homemaking is a multi career, for the young mother must be nutritionist, nurse, dietitian, counselor, and teacher. She is the hub of the wheel to which all spokes join. If she is to be the bond of family unity, then we must prepare her for Christian family living. This preparation can partially be obtained through religion, sociology, and the related arts, but home economics has as its prime purpose instructions in a girl's duties as wife and mother. Clothing and foods instruction are of vital importance, I know, to the future homemaker, but I also think such units as good grooming, home decorating, home furnishings, baby sitting, family relations, child care, and home nursing are also essential to training in family living. Our field, indeed, is all embracing, but every unit taught helps to prepare the student for successful family living.

Since the course of study is so all embracing for successful family living, what can home economists do to encourage the girls to register for home economics? Primarily, we must attract them by our pleasant personality and dynamic teaching. No individual should be teaching family living who has not previously learned to govern herself and be interested in the progress of others. Our teaching must be permeated with vitality, friendliness, and kindness. Then, we must broadcast our program. This can be accomplished through the local newspaper, the school paper, the bulletin board, and the numerous activities carried on in our department. We must make those in authority conscious of what we are doing. Our students also can aid in publicizing our course, and they automatically will, if we can transfer our enthusiasm to them.

A Four-Year Course

I felt that every girl should register for, at least, one year of home economics, two preferably, if her schedule will permit. Not infrequently, we have some girls sign up for four years, though we do not ordinarily advise it. I understand, for the

Exhibit for a donation book fair during Catholic Press Month at St. John the Baptist School, Pittston, Pa. Sisters of SS. Cyril and Methodius are the teachers. The exhibit was arranged by the children.

well-rounded individual, four home economics credits of her sixteen high school credits would be unbalanced. However, in the school where I teach, we operate on the hour schedule, each student carrying six subjects, one of which is religion. So our girls have a greater opportunity to take home economics. At least a third of the girls enroll in our classes. We offer four years of home economics, the second and third based on the first. Though there is gradual progress of foods and clothing during these first three years, we place special emphasis on personality development and good grooming in the ninth grade, nutrition and home furnishings in the tenth, and textiles and home docorating in the third. The fourth year is independent, so to speak. If a girl must choose one year only of home economics, then I would advise her to enroll in the last year. For at this time we emphasize family living and we find this age level eager to grasp the knowledge and skills imparted. Our fourth year includes a very small amount of the actual laboratory skills. The students receive instruction on marriage and the family, baby and child care, home care of the sick, consumer education, table decorating and setting, foods and nutrition, and if time permits, a clothing unit. I think that this type of course of study, though quite condensed, gives the student not only the practical knowledge, but the cultural, spiritual, and the social as well. I fully realize, that for many, this will be their last opportunity for formal family living instruction. Our program, however, is flexible, and we try to adjust it to the students' needs.

Require Home Economics

Should, then, home economics be compulsory on the high school level? The home economics enthusiasm in me answers in the positive, for no matter what her state in life, every girl will benefit from a well-taught course in home economics. But, I believe, the true answer to the question is "no." Our program should be so dynamic that every girl will have the desire to take the course. Too, when one is compelled to do something, that compulsion is often a very hindrance to the object of the course. The instructor must first remove the block before her work can be accomplished.

We home economics instructors must renew our endeavors to portray our home economics program as it really exists, and the fruits of this teaching will speak for itself. A year or so ago I had an excellent student in first year home economics who was very interested in clothing and carried this interest into her home. Janet decided to make her Easter ensemble. This was to be done independently at home as at the time we were not sewing at school. The coat of the ensemble was a little too difficult for her, so she asked me for help. She came to school one Saturday, and worked for several hours until she was sure she could complete the outfit. Easter morning our front doorbell rang. There was Janet in her Easter outfit, her eyes smiling with gratitude and satisfaction, and a box of candy for someone who had done nothing but her duty. The joy of teaching home economics reaps its own rewards.

Definitions

(Concluded from page 30)

Accreditation (See Standardization)

The term accreditation has generally been substituted for the term standardization because of some unfortunate implications of the word and the idea of standardizing, particularly the implications of uniformity.

Departmental Instruction

Departmental is a term applied to instruction, usually beginning in the junior high school and extending through the university, which is given by specialists in particular subjects or in a field of studies. On the higher levels of instruction, the teacher requirements become more highly specialized, which is especially true in the university.

The scholarship requirements of a teacher of English or history in a high school would be vastly different from those of a teacher in a graduate school. After a period of extreme specialism, there is now an increasing demand for interdepartmental teaching.

Rate Bills

Rate bills was a charge made upon parents whose children attended schools. Its purpose was to supplement the school income, i.e., to meet the deficiency, and was collected as ordinary taxes were collected. The amount was determined by the number of school children in the family.

Beginning in 1834, Pennsylvania abolished rate bills and subsequently all states did — thus creating the system of free schools. The New York struggle, culminating in 1867, was crucial in the struggle for free schools. Rate bills were replaced by public taxation.

Serendipity

Serendipity is the art of making unexpected discoveries, of finding something for which you were not looking. While research is carried on along definite lines, researchers must be free to follow any lead they chance to find. Serendipity occurs when happy chance and an alert imagination are present. Penicilin and the X-ray are two notable illustrations of serendipity.

Modern laboratories are better organized to take advantage of accidents or chances, and research is sometimes organized in a general direction in order to take advantage of special situations as they develop.

Horace Walpole coined the word, two hundred years ago, on the basis of the fairy tale of the three princes of Serendip who, "as their Highnesses traveled, were always making discoveries, by accident and sagacity, of things they were not in quest of."

The Model Lesson Plan

John H. Treanor

Master, Francis Parkman District

Boston Public Schools

In the leading editorial, entitled "Perfection of Teaching Technique May Be Meaningless," in the January CATHOLIC SCHOOL JOURNAL, the editor deplores the use of the "model lesson plan of teaching," which he labels the "pancake" method. "All that had to be done," he says, "was to heat it a little and serve." He mentions the Herbartian five steps as emphasizing the "pancake" method, Kilpatrick's opposition as "one form of the criticism of this journalism," and Dewey's conception of the child-centered school as indicating "the corrective." In his final paragraph, the editor regards "the basic criticism to be "that what the teacher does is of no significance unless it has an effect upon the child." For, he concludes, "No matter how meticulous the teacher is in carrying out a teaching procedure, it is of no avail unless it is registered in some effect on the child's mind. There is no teaching where there is no learning."

With the last statement no experienced teacher would ever quarrel. But that teaching based upon model lessons has no effect upon a child's mind cannot be left unchallenged. Such a proposition goes contrary to all educational practice, and its mere enunciation must create in the minds of a thousand Sister supervisors (not to mention others) an almost incredible dismay. Certainly this model lesson method has disadvantages. Certainly it tends to "heating and serving." But to dismiss the method in a few easy words is indeed unfortunate.

The Disadvantages

What are the disadvantages of a technique based upon model lessons? First, it is disarmingly simple and tends to produce a false sense of competence. Teaching in the true sense of the word is not something to be learned overnight, and neophytes, with a drawerful of model lessons, may easily become complacent. Second, the technique often leads to dull imitation, but this more often is a reflection on the personality of the teacher than on the character of the process. Mediocrity, unfortunately, conditions the professional lives of many teachers. Next, the model lesson, accepted without any discrimination on the part of the teacher, easily sets a narrow pattern. And even if the pattern is built on "good" lessons, the total effect can be cramped and barren. Finally, the technique can charm a young teacher into quiescence to the discouragement of intellectual growth, and audacity, and enthusiastic discovery.

These disadvantages, of course, are serious matters. But are there no advantages for procedures based on model lessons?

The Advantages

First, and primarily, the method profits by the experience of the past. Model lessons, produced for so long by the old normal schools, and indeed not discontinued by contemporary supervisors, are the patterns of experience; and it would be a rash man who, in teaching or almost any other activity of mankind, would discard prescriptive contributions. For, just as all Catholics operate within the confines of a majestic intellectual tradition, so all teachers by the very nature of their work, must recognize the boundaries of their professional endeavor. And this is as true of the technical aspects of their work as it is of the philosophic.

Second, a model lesson (and it is called "model" because it is worth imitation — as a "model" child, a "model" church member, a "model" jurist, and so on) has one inestimable value: it is one good, proved way to teach a particular concept. Only those who have recently put up with the average liberal arts graduate can fully appreciate the disquietude aroused by these floundering practitioners.

Next, a model lesson is a "narrow" lesson, happily confined to the presentation of a tiny segment of knowledge. As any principal or supervisor knows only too well, most young teachers invariably try to teach too much at one time. They struggle valiantly, to find that they have succeeded only in confusing their pupils. And then on successive days they must, perforce, take piecemeal what they had tried to impose in one indigestible lump. If for no other reason than to teach beginners to divide their work into small, manageable, *teachable* units, the model lesson justifies its use.

Fourth, the model lesson has this worth: it permits the neophyte to be free of any anxiety of teaching procedures while he concentrates upon the discipline of his class. We have seen many troublesome disciplinary situations saved by a good "model" lesson, but we have yet to see a fumbling technical approach do anything but invite problems in control. A neophyte has a hard enough job mastering that magic ingredient, discipline. He deserves all the help he can get on the teaching itself.

Fifth and last, a model lesson, while it insures an initial competence, admits of the greatest proliferation. Any teacher worth engaging should be able to take the fruit of past experience, use it, and almost immediately begin to embellish it with all the enthusiasm of a true professional. Then the lesson ceases to be "model." It becomes "personal" to the teacher who has tailored it to fit a particular class, modified it and (in many instances), enhanced it by the exigencies of the situation. Fundamentally the lesson is sound. It is based on worthwhile principles. But now, in the hands of the interested teacher, having suffered no loss in the modification, it becomes a better vehicle to carry forward some significant piece of work.

Because of these advantages, then, the model lesson plan has a distinct place in the technical equipment of teachers. Ideally, a four-year liberal arts background plus a graduate year of study in the field of education — these, and a considerable period of "observing" and "practice teaching," should provide school systems with qualified beginners. Their broad intellectual background together with a semblance of technical skill should make them welcome in any school. The "model lesson," by which neophytes as well as experienced teachers can well profit, has certainly a contribution to make. Let us not, therefore, discard it too peremptorily.

Editor's Note:

We are glad to have and to publish Mr. Treanor's article. We like to have our articles discussed intelligently as in this case. Mr. Treanor states very well the disadvantages of the model lesson plans in his third paragraph. This was substantially the position of the editorial about which he writes. He points out advantages which he commends to the reader. His fifth point in his advantages is our basic position: It needs the "Enthusiasm of the true professional. Then the lesson ceases to be model. It becomes personal to the teacher." That is the critical point; the technique of the teacher must be personal, inspired by the enthusiasm of the true professional. Mr. Treanor apparently dislikes as much as I do teachers who merely reheat and serve educational pancakes which are not of their own devising, no matter how nice they look in plan books or pedagogical textbooks. I am glad to see that Mr. Treanor accepts the ultimate test of classroom method. The test in not the perfection of the technique but the effect on the individual children as such. — *E. A. F.*

CINCINNATI EXPANDS SCHOOLS

Most Rev. Karl J. Alter, Archbishop of Cincinnati, announced on January 21 that the expansion program for schools in his archdiocese will include the erection, as soon as possible, of three new high schools. One school for boys will be in charge of the Brothers of Mary and another in charge of the Brothers of the Christian Schools. This will be the first school of the Christian Brothers in the archdiocese. The third, a school for girls, will be staffed by the Sisters of Mercy. Each school will accommodate about 1000 students and will cost approximately $1,250,000 exclusive of the cost of site and faculty residence.

CATHOLIC SCHOOL JOURNAL

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THE IDEAL OF EMINENCE IN EDUCATION

The CATHOLIC SCHOOL JOURNAL for more than 25 years has been holding up the ideal of eminence as the only ideal consistent with the Catholic view of life. In the actual administration of Catholic education I have consistently, sometimes courageously, insisted on the ideal. In the National Catholic Educational Association the ideal was stressed, especially in the thirties. When Dietrich von Hildebrand wrote his brilliant and illuminating paper on the Catholic conception of the university in Kotschnig and Pry's *The University in a Changing World* the idea had a worthy presentation. Catholic accreditation of Catholic colleges has always been a problem.

We are now approaching a new period in Catholic education. We are frankly facing our problems and reporting what we find. Msgr. John Tracy Ellis' findings came like a shock to many, and even more shocking were some of the other judgments expressed at the meeting of the National Catholic Educational Association when Msgr. Ellis spoke.

Now comes a former rector of the University of Notre Dame, Father John J. Cavanaugh, C.S.C., using a technique, we have often used in these columns, of asking questions rather than making the direct statements, to challenge. A Washington newspaper played it up as "Catholic Mediocrity." Father Cavanaugh's questions went to the heart of the problem:

"Is it because we have spread ourselves too thin, opened up colleges and even universities without sufficient first-rate teaching personnel? . . . Is it because our teaching methods are too didactic, catechetical, that we do not stimulate in students the spirit of critical study and excite them to the adventures of imaginative work in the sciences and the arts?"

The answers to these questions are too obvious. In a recent editorial on Brandeis University, we raised an issue which Father Cavanaugh raises: the quality of Jewish education, and its intellectual fecundity within a concept of building quality institutions. Father Cavanaugh asks: Where are our Salks, Oppenheimers, Einsteins? (I think we could profitably forego the Oppenheimers).

Father Cavanaugh's comments on adult education is equally revealing. As a member of the board of the Fund for Adult Education created by the Ford foundation, he says:

"In the last six years we have given away $29 million and in the next five years we will give another $17 million for liberal adult education. Not a single Catholic program of adult education has received a dime. This has been due not to bigotry but to the fact that there has not been one request made to meet the conditions that the fund lavs down."

This has, of course, its advantages, so that educational institutions are not veered from their educational course by these profers of money. The way that military research dominates the situation — of social necessity be it said — is not entirely in the best interest of colleges as educational institutions, though imperative in the international situation. On the other hand, the subsidization of dubious educational ideas, like the Great Books program as an adult educational program, is not in the interest of adult education. Perhaps, like the Duke in "As You Like It,"

"Sweet are the uses of adversity,
Which like the toad, ugly and venomous we may say:
Wears yet a precious jewel in his head."

— (ACT II, SC. I)

— *E. A. F.*

TEACHER-PARENT CONFERENCES

Parents are complaining that they come away from teacher-parent conferences with a great deal of psychiatric lingo about their child which is not illuminating, with little knowledge of what the child does in the classroom, and with a sense of having been psychoanalyzed. Hence a school system advises its teachers: "Avoid probing into personal affairs. Don't try to be psychologist, psychiatrist, child therapist, or family counselor. Leave these responsibilities to the specialists."

The center of interest for parent and teacher in a conference is the child. The parent wants to know how the child is doing in school. Is he attentive? Does he go daydreaming? Is he doing work up to his ability, or below it? Is he regular in attendance? Has he shown any special ability or special interest? Is his relationship with other children co-operative or otherwise? Is his paper work neat or careless?

The parent, still keeping the center of interest on the child, could supplement the teacher's knowledge by supplying supplementary information of the child's behavior at home or on the street. — *E. A. F.*

A CORRECTION

In our article on Msgr. McDonald in the February, 1958, issue of the CATHOLIC SCHOOL JOURNAL, we stated that the Catholic University of America was the only pontifical university in the United States. This has been true since the establishment of the Catholic University in 1889 until recently. Niagara University was given the pontifical status, July 21, 1957 (*Annuario Pontificio*, 1957, p. 1129). And it was announced recently that De Paul University in Chicago received the same status. There are, therefore, three pontifical universities in the United States. — *E. A. F.*

Student-Made Tests in English

Brother Gerald Edward, C.F.X.

Mt. St. Joseph's College

Baltimore 29, Md.

Frequently I think we teachers get so entangled in the paper work of norms, learning levels, and curves of achievement that we tend to become slightly myopic with regard to our students' individual needs in a testing program. Especially is this true regarding tests that are valid, that are geared to the over-all ability of the class, and that are aimed at the highest subject goal of which each class is capable. I have found tremendous help in allowing the students to submit objective type questions every month about a week before the monthly test. Scholastic credit is given for making out test material. This system of student-made tests yields several desirable results:

1. It makes each student test-conscious and alerts him to a question awareness, since he is reviewing all the subject matter covered that month in order to cull his set of questions.

2. A better subject review is accomplished because the student must know the material in order to write a logical question.

3. Added student incentive is the knowledge that some of his questions may be in the formal test if they are up to standard.

The teacher benefits from this student activity because:

1. Although student enthusiasm is usually difficult to arouse over a test, yet in this test project, students were interested because they felt they were partaking in an executive capacity.

2. This test procedure is somewhat radical, but to the teen-agers' liking, since it has always been the prerogative of the teacher to ask questions and the student to answer them.

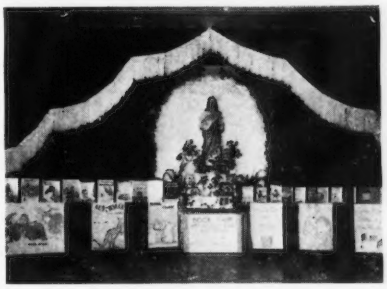
3. By scanning questions submitted, the teacher can readily see, from the students' viewpoint, just what the student considers important, whether rightly or wrongly.

4. By the same procedure the teacher can see any important items which the majority or even minority of students omitted or relegated to a minor position in the test. Sometimes, because of personal liking for an author or particular English activity, we may overemphasize him, and thus unconsciously soft pedal some very major sections of an English study unit. These students' questions will help us.

How Is It Done?

The logical question now is, just how do you go about having students write valid objective questions? I have found that the best time to start is the third week of school. One unit has been completed, minds are fresh, and talents are ready to delve into this new activity. I give the students copies of commercial tests on the unit just finished. Their attention is called to the format; e.g., all blanks at the end of the statement, the multiple choice having at least three items.

Class is now ready to set up certain basic rules for a well-written objective type test. Everyone agreed that the best sets of questions should be (*a*) challenging, but not of genius level, (*b*) clear, without fuzziness, and (*c*) factual. Little chance here for making the answer obvious. A few "sleeper" type questions may be inserted to test the mettle of real students or those who have done outside reading on the unit. The questions they most enjoyed composing and answering were the so-called "tricky" question, e.g., "Sam, the Indian lived in (*a*) a toupee, (*b*) a tepee, (*c*) a garage," or "The rioting villagers (*a*) congregated, (*b*) corrugated, (*c*) dispersed before the city hall."



A Book Fair at Most Holy Trinity School, Fowler, Mich. Dominican Sisters are the teachers

Thus the student who is able to compose such questions becomes aware of the many curves thrown in this intellectual game of testing. If the questions violated any of the norms, this fact was called to the author's attention and remedied at once. Most of the corrections were accomplished mainly by a rewording.

Good Results

It thus became standard procedure to call for a set of questions on the unit a week before the formal test was scheduled. The number of questions depended on the size and content of the unit. I selected the choice questions of the class, making certain of factually important, "tricky," and "sleeper-type" questions. I also included some inquiries of my own. Test results were better than usual because of the students' newly aroused interest in the type of questions asked and the material covered. Because they had helped prepare the test, the students were psychologically ready. They knew they belonged to the working staff by answering and to the administrative staff by composing. Frequently we would compare the topics stressed in the publishers' tests and our own, after the tests were administered. The similarity was remarkable. I also found that a good warm-up for the formal period test was to have each student type out his test or original questions after I had corrected them, and then type the answers on a separate page. I would then redistribute each test to a student other than the author, hand back the answer sheet as soon as the review test was completed, and have each student score his own answers. I used the same system in grammar and vocabulary tests.

Using both techniques of (*a*) this latter type of questionnaire review, and (*b*) the formal test, which is a cross section of the best student questions, plus my own, the class and I now look forward to a unity test with more interest, better perspective, and calmer nerves.

Perpetua et Felicitas, Martyres

Sister M. Canisius, I.H.M.
All Saints High School
Detroit 9, Mich.

The story of the martyrdom of SS. Perpetua and Felicitas is one of the most moving in the history of the Church of the first centuries. Perpetua, a young Roman matron, and Felicitas, her slave girl, were arrested at Carthage during the persecution of Severus in 203. Fervently they united their prayers and tears in an eager desire for the martyr's palm. Conscious of their own weakness but relying on the strength of Christ, they were filled with joy when they were told that they were condemned to the wild beasts. At that price they would gain heaven. They were exposed in the amphitheater to the fury of a fierce cow and then killed by the sword. Their names are inscribed in the Canon of the Mass.

Personae

Perpetua, *matrona Romana.*
Felicitas, *serva Perpetuae.*
Revocatus, *servus Perpetuae.*
Vir Romanus, *pater Perpetuae.*
Pudens, *custos carceris.*
Duo pagani.
Hilarianus, *procurator Provinciae Carthaginis.*

Scaena I

[*Scaena prima est in atrio domus Perpetuae. Perpetua ante mensam sedet et epistulam legit. Felicitas prope mensam stat.*]

PERPETUA: Pater meus non intelligit. Ego sum Christiana. Negare non possum.

FELICITAS: Pater tuus, domina, est dives. Fortasse pecunium procuratori dabit. Tu eris salva.

PERPETUA: Minime. Pater meus nihil facere poterit. Procurator me ad judicium venire jussit. Ego non timebo. Christus. Dominus noster, mecum erit.

FELICITAS: Et ego, domina, sum Christiana. Ad judicium tecum ire cupio.

PERPETUA: O Felicitas mea, Christus sororem mihi dedit. Ego non sola ero. Mea soror, ego te amo.

[*Revocatus repente intrat.*]

REVOCATUS: Milites, domina, venerunt. Ad judicium te ducent. Dominus tecum. Nos omnes pro te orabimus.

PERPETUA: Bene est. Et ego pro vobis orabo. Vale. Veni, Felicitas mea.

Scaena II

[*Scaena secunda est in atrio judicii. Hilarianus in sella sedet. Perpetua et Felicitas ante tribunale stant.*]

HILARIANUS (*secum*): Omnes viri Christiani sunt fortes. Omnes Christum confessi sunt. Fortasse hae feminae eum negabunt. [*Duabus feminis dicit*]: Estisne Christianae?

PERPETUA ET FELICITAS: Nos sumus Christianae.

[*Pater Perpetuae repente intrat.*]

PATER: Miserere mei, filia mea. Mecum mane. Nega fidem Christianam. Salvam te fac.

PERPETUA: Christum negare non possum. Christus est vita mea. Vitam negare non possum.

HILARIANUS: Tu est filia crudelis. Cur tu ad vocem patris non attendis? In nomine patris et patriae tuae sacrificium pro salute imperatoris te facere jubeo.

PERPETUA: Non faciam.

FELICITAS: Et ego non faciam.

HILARIANUS: Et vos moriemini. Bestiae vos occident. Jubeo.

PATER: Heu mihi! In senectute mea me relinquis.

PERPETUA: In Deo confido. Tibi auxilium dabit.

Scaena III

[*Scaena tertia est in carcere. Perpetua et Felicitas custodem exspectant. Pudens januam carceris aperit et intrat.*]

PUDENS: Quam beatae estis! Nonne tormenta et bestias timetis?

PERPETUA: Quando eris Christianus, Pudens, et tu beatus eris et non timebis.

PUDENS: Ego sum Christianus. Hodie Saturus me baptizavit.

PERPETUA ET FELICITAS: Laus Deo! Pro te oravimus.

PUDENS: Sed ad mortem ire non paratus sum. Paulim hic manebo. Auxilium Christianis dabo.

[*Intrant duo pagani.*]

PAGANUS PRIMUS: Christianas videre cupimus.

PERPETUA: Cur nos videre cupitis? Vosne miseremini nostri?

PAGANUS SECUNDUS: Christianarum stultarum non miseremur. Sed tu, domina, esne Perpetua, uxor proconsulis prioris, dives et potens?

PERPETUA: Nos omnes Christiani sumus divites et potentes. Opes et potentiam Christi habemus.

PUDENS: Has feminas turbari non cupio. Cras in arena eas videbitis.

PERPETUA: Et in die judicii nos videbitis in gloria aeterna cum Christo. Filio Dei.

Earth's Untainted Queen

Sister Jean Marie, O.S.B.
Sacred Heart School
St. Mary's, Pa.

CHARACTERS:

Blessed Mother	1st Shepherd
Narrator (Angel)	2nd Shepherd
Rachel	3rd Shepherd
Rebecca	Roman Soldier
Ruth	Bill
Bill's Mother	

SCENE: The right side of the stage is elevated with a stairway leading to it. It should have a sky, stars, and possibly a moon. The lighting should be rather dim.

The left side of the stage depicts earth. In this act there is a well in the center to represent the well in Nazareth. The women in this act carry water jugs on their shoulders.

ACT I

ANGEL NARRATOR: [*Stands in the elevated part of the stage which portrays heaven. Speaks very softly and slowly.*]

Long years ago, when the world was still in darkness, a Lady bathed in light appeared on the earth. She had the moon under her feet, and stars were all about

her. She was filled with joy, and peace such as the world had never known. God made her especially to be the Mother of the Prince of Peace. And her name was Mary.

[*The other part of the stage is now lighted. Women are gathered together walking toward the well in the center of the stage.*]

RACHEL: There is talk of a census being taken by Caesar in Bethlehem not many days hence, Mary. The world is not at war, but it is filled with iniquity and darkness.

REBECCA: Yes, there is so much unrest in Palestine. The Roman soldiers are everywhere.

RUTH: Sometimes I think the God of our Fathers has forsaken us, that He has turned from us in disgust because of our sinful lives.

REBECCA [*Turning to Mary who is listening attentively as she removes her jug from her shoulder*]: Think you, Mary, the Messias will ever come?

MARY [*smiles and says very slowly and simply*]: He is nearer than you think, Rebecca, fear not. God has not forsaken us as Ruth thinks. He never forgets His own. Not many days hence He will be in our midst as God made Man. Ah, Rebecca, and you Ruth and Rachel, pray for the whole sinful world.

[*Mary leaves water jug and walks quietly from the stage. The others peer after her curiously.*]

RACHEL: What a queer thing to say! Why would the Redeemer ever come at a time like this, when the Pagan rulers are crushing us under their heels? Bah! [*Makes a motion of disgust.*]

REBECCA: And why should He not come when we need Him so? I am inclined to believe Mary. There was a light in her eyes which I had never noticed before. They were like stars. [*Raising her eyes to heaven*]: Oh, God, our Father send your Son before it is too late.

RUTH: Ah, yes, let Him come at the head of a vast army slaying our enemies who have trodden us underfoot.

[*Mary returns for her water jug and listens sadly to the words.*]

MARY: Do not speak thus. Remember the Redeemer is the Prince of Peace.

[*The three women start to leave. As Ruth passes Mary she places her hand on her arm.*]

RUTH: Be not offended, Mary. We meant no harm. It is only that the dreadful power of Rome hangs above us like a sword ready to fall and destroy us all. We are little better than slaves in the hands of our conquerors, and I would have revenge.

[*Just then the sound of hoofs is heard off stage, also loud talking and shouts, as well as laughter.*]

[*The three women walk quickly toward exit, then huddle together looking off stage with fright, but Mary merely picks up her water jug. After a moment of this the noise stops and the three come back to the well.*]

REBECCA [*burying her face in her hands*]: I am so weary of all this strife. There is so much bloodshed, so much noise, and it sometimes seems that the very pagan idols have risen up all about us. How I long for the coming of the Redeemer! Ah, but that could never be during this time. [*Looks up at Mary.*] Mary, say once more what you said a few moments ago. Is He near at hand? [*Goes toward Mary holding out her hands while the others look on shaking their heads.*]

MARY [*going to Rebecca and putting her arm about her*]: Poor Rebecca, you have suffered so long and so patiently, and I say again the Prince of Peace is near, so very near.

RUTH [*eagerly steps forward*]: And He shall lead an army against our enemies, Mary? He shall be a great fighter, one who will slay the Romans and drive them from our land.

MARY [*sadly*]: No, Ruth. He will be the King of love and peace. He will come to earth not for the Jews alone, but for the whole human race.

RACHEL [*frowning*]: What strange words you speak, Mary! Did I not know you better I would believe that you love our enemies as well as your own people. But come, Ruth, Jacob awaits me. We have lingered too long by the well of our fathers and must tarry no longer.

REBECCA [*looking into Mary's face*]: I believe you, Mary, and oh, I long so ardently for that great day. I, too, must hurry home, so farewell, and may the blessings of our Fathers accompany you. [*Exit.*]

MARY [*smiling as Rebecca hurries away*]: God be with you, Rebecca. [*Then Mary looks up to heaven and says softly, like a prayer*]:

Who is this that cometh from Edom, with dyed garments Bosra?
This beautiful one in His robe?
I that speak justice, and am a defender to save.
He was clothed in a robe sprinkled with blood, and His name is called the word of God.
Why then is Thine apparel red, and Thy garments like them that tread in the wine press?
I have trodden the wine press alone, and of the Gentiles there is not a man with Me (Isa. 63:1–5).

[*Curtain or darkness on left part of stage. Light on Angel Narrator.*]

ANGEL: And so Mary, the golden vessel in which God placed His only-begotten Son, the light of the darkened world, went on from day to day in the same manner in the little village of Nazareth. She walked among suffering humanity bringing peace as well as joy to all who came within her influence. No one but God and St. Joseph knew that this little maiden was destined to be the Mother of the Saviour, and of the whole human race. Bringing glory to God was her sole ambition, the desire of her heart. And then, a few months after she had talked with the women at the well the sky was flooded with light and angels from heaven sang "Glory to God in the highest and on earth peace to men of good will," for this humble Virgin had brought forth the King whose glory heaven and earth could not contain. Rough shepherds from the neighboring hills heard the song and came to adore Him, and His Mother welcomed them and loved them. They were awed by this lovely Queen.

ACT II

SCENE: The Shepherds stand in back of the stage as the lights go on very slowly. During this time the "Gloria in Excelsis Deo" is sung, in the background or off stage.

1ST SHEPHERD [*after the song is finished*]: In all my life I have never seen such beauty.

2ND SHEPHERD: It is the turning point of my life. That Infant lying there in that queenly Lady's arms, and she so gracious. Truly this is the Son of God.

3RD SHEPHERD: To think that He would call the likes of us to be the first to see His face. Ah, but the ways of God are strange.

[*Then a rough voice is heard and a figure enters dressed as a Roman soldier. He holds up a lantern.*]

SOLDIER: Who goes there? [*Sneeringly*] The scum of Bethlehem. And why, pray tell have you left your flocks in the hills on this cold night to roam through the town like hungry wolves? [*Shepherds do not reply. Soldier angrily grasps the shepherd nearest to him by the collar and shouts.*] Answer when the voice of Rome speaks. Are you dumb as well as stupid?

2ND SHEP.: We came from yonder cave where we saw a gentle queen with her Babe. She was all light and surrounded with warmth.

1ST SHEP.: She is the Mother of a great King, a King such as the world has never known.

SOLDIER: Ha, ha, a Queen, a King [*Steps forward and the shepherds take a step backward.*] Fools, think you that Herod's spies would not have discovered such a Queen long ago? Herod will let no one come between him and the thorne. A Queen in a cave, a stable. Whoever heard such a story! Go back to your sheep, fools, and forget such childish dreams. Queen indeed! [*Leaves stage laughing.*]

3RD SHEP.: Think you we should warn the young Queen Mother back in yonder cave? [*All look back toward exit through which they have entered.*]

2ND SHEP.: Nay, the man thinks us fools. He will not bother to search for what he thinks is but a dream. The Girl-Queen is safe enough. No one would search for her in a stable.

1ST SHEP.: I shall never forget her. Were it not for her we would not have discovered the King of the world. Think of it! We rough men of the hills were the first to discover the cave.

3RD SHEP.: Besides, we were led by a star and angels to a Baby King in a cold, dark stable.

1ST SHEP.: What wonders we have seen this night to take with us when we are alone with our flocks, and the nights are long and lonely.

2ND SHEP.: And the Queen Mother who was as lovely as a rose kissed with the dew in the morning dawn whispered to me that all would be well. She said this King had come to save the world.

1ST SHEP.: She spoke of love, a love that seems so out of place in our hard lives. Yet, I believe for the truth dropped from her lips like wool from our sheep when they are sheared.

3RD SHEP.: Her name was Mary. She said before we left the cave that her Son had come to save all men. Think of it, Joseph, not just a few but the poor, the unhappy, and especially those who need the most help.

1ST SHEP.: I see the dawn of a new day arising. Let us hasten back to our flocks.

[*Exit*]

ANGEL:

So the King was born of this beautiful maiden of Nazareth who was also a Queen. At His birth she began her role as intercessor for the whole human race from then until the end of time. She wished to have all of earth's children in heaven where she reigned as Queen. Mary was God's untainted gift to earth. But she did not spend the remainder of her days in an earthly court amidst the splendors of the world. Ah, no, she was Mother of the world as well as Queen. So, Mary took her place by the side of Christ. His virtues were reflected in her. She stood in the shadows so that she could better aid the sad and the outcast. The Queen asked nothing of earth, but she gave all. She gave of her time, her kindness, her gentleness, and especially her Mother's care to all those who came in contact with her. Years passed and the Babe had grown to Manhood. Those were wonderful years, but years that were never without the cross in the background. Mary knew as they slipped past that the actual death of her Son on the cross was drawing nearer. Yet she was too much like the Christ who was to redeem the world to ever let the hate, lust, pride, and all the rest of this world's vices ever harden her or make her bitter toward those who sinned against Him. Then one day under a bleak sky her Son was crucified for the sins of this world, and she was left alone to help a struggling church. It was she to whom the Apostles clung like frightened children. She, the sinless one who was on earth, but not of it was made to feel a sword of sorrow in her heart. And then. [*Light on this side of stage turned off.*]

ACT III

SCENE:

Same women as in Act I. They sit dejectedly on stones around the well. They must appear older for thirty-three years have elapsed. [*While they are sitting here the first three verses of "Stabat Mater" are sung.*]

RUTH [*looking about to make sure they are not overheard*]: It is all over now. The strange darkness has passed. Mary who never so much as uttered an unkind word had to watch her very Son die in the greatest pain. Oh, God of Jacob, how could anyone be so cruel? [*Raises her eyes to heaven.*]

REBECCA: All of His Apostles ran away — one even betrayed Him, while another denied Him. John alone remained with His Mother. And she, His Mother, stood beneath that cross for three long hours watching His agony. And we after a few moments, during which we pressed weakly against a blood-thirsty crowd, turned and, like the cowardly women we are, crept back into the safety of the crowd. Will she ever be able to forgive us?

RACHEL: Be not too severe with yourself, Rebecca. We could do nothing. The soldiers were too watchful, and I for one could not bear the sight of the face of Mary's Son all bloody and bruised. My heart failed me so that I could not climb Calvary's hill.

[*Mary enters, and looks at the three with a sad smile. Rebecca buries her head in her hands and weeps. Mary goes over to Rebecca, raises her up and looks upon her.*]

MARY: What is it, Rebecca? You are not afraid of me, are you?

REBECCA: Oh, Mary, Mary, I fear you not; it is only that my cowardly deed when your Son was dying on the cross prevented me from climbing Calvary's hill. It shames me so to think that I was not there when you needed me.

MARY: Be not ashamed, Rebecca. There were many who did not climb Calvary's hill. It is steep and the path is rocky. Someday I shall stretch forth my hand and aid all those who wish to climb and are too weak.

RUTH [*aside to Rachel*]: She is beside herself with sorrow. She seems to think there will be other calvaries. Poor Mary!

RACHEL: No, Ruth, there is mystery in Mary's words, something that you and I cannot understand, but I feel in my heart that she speaks the truth. I believe in her Son, for did not the centurion say, "Indeed this was the Son of God?"

MARY: They put my Son into my arms after He was taken down from the cross. I washed His wounds and caressed His body for the last time, as I did when He was but a helpless Babe in my arms at Bethlehem. Each gaping wound echoed the evil of sin over and over again. Gently, very gently I closed His eyes, while the seven words He spoke from the cross re-echoed in my heart. His visible presence is no longer with us yet He will always be with us.

RUTH: Mary, you are overwrought. This grief is more than any human being could bear.

RACHEL: Be silent, Ruth. Remember the miracle of darkness at Christ's death. We cannot blame the Gentiles for all this. Our own leaders delivered Him up to be crucified. His blood is upon our people.

MARY: It was the sins of the world that delivered Him up, not the Jews or anyone else. He went willingly to death so that we all might some day reign with Him in heaven. But come we must not stay here longer. You are all hungry and tired.

REBECCA: Mary, how can you say this when we did not even make an effort to help Him?

MARY: Because He loved all mankind, Rebecca, and I am His Mother.

[*Curtain*]

[*Singing of "I Love a Lady in Blue" off stage. Blessed Mother stands in front of curtain with hands folded looking up to heaven. Light is turned on the Angel Narrator.*]

ANGEL:

Then the time came when a throne in heaven was ready for the Queen Mother who was earth's unsullied boast. But when she reached her throne in heaven she still loved and was still the Mother of her earthly children. When they called upon her she was there, while her blue mantle enfolded them keeping them safe from harm. She was in the cities, in the towns, in the villages, in the hamlets, in the country. Wherever her children were she was there, too with gentle, loving hands ready to uphold them with her strength so that Satan could never claim them, could never bind them with the chains of sin. She was the Mother of Fair love, earth's untainted Mother.

To Dominic she gave the Rosary so that earth's children could pray to her in a special way. Whenever her children were in need it brought them back to God. Whenever earth was dark and the sins of the world were more than the justice of God seemed able to bear she left her throne in heaven and came as a Mother to her wayward, earthly children. She captured the souls of men, winning their hearts when everything else had failed. And time crept on.

Then in the nineteenth century she appeared to Bernadette at Lourdes. She came to lowly places, to unimportant people, just as she had so many years ago in Bethlehem. Many of the people in the world loved her. Many did not know she existed because they were blinded with the things of the world. Yet, Mary went to earth.

In the present century there was her appearance at Fatima when in her soft, winning tone she begged the people to pray. There was a pathos in her voice when she said many people were going to hell because they had no one to pray for them.

[*Tableau of Fatima. Blessed Mother and three children. Off stage "Our Lady of Fatima" is sung.*]

At this time the world was dark with the clouds of World War I, which hovered in the distance. It came bringing with it death and pain, but people did not pray. They had grown hardened; they did not think they needed God. The styles, the entertainment, nearly everything seemed to breathe the foul air of a world that had forgotten God. Communism raised its ugly head and stamped its seal upon much of the world, crushing the very souls of men with its hatred of Mary's Son.

Within a short span of years a second war followed more horrible than the first. Men were maimed, and some lay dead on foreign battlefields, but yet the world continued to sin. Mary, the Lady of Heaven, struggled with the little band of followers who loved her dearly to hold back the hand of God, to keep Him from destroying the world which she loved so much, and because she was His Mother, He let her have a chance to conquer the forces of evil. Satan, who hated her fought with might and main to keep her from winning the people of earth for God. In spite of this many love her dearly.

ACT IV

SCENE:

Living room with a statue of the Blessed Mother in a prominent place. As the curtain opens a woman is seen kneeling before the statue of the Mother of God.

MOTHER: Blessed Mother, you do understand. My son has come home from the war in Korea with a soul that is wounded far more than his body. You were a mother, so you know the pain it gives me to see him like this. When he was a tiny boy I took him to church and taught him to love you. He came home bitter, hating everything and everyone. Lovely Lady, dearest Mother, I place him in your hands. Heal the scars on his soul, give him love. With you there is no difficulty. You have only to say to the good God "He has no faith, no love." Please, Mary, please. [*Makes the Sign of the Cross and begins to pray her rosary.*]

BILL [*dressed in a uniform enters*]: Praying again, Mother, [*almost sadly*] always praying.

[*His mother looks startled and gets up from her knees.*]

MOTHER [*smiling*]: Everyone needs to pray, Bill.

BILL: Now, now, Mother let's not go through all that again. [*Leads her to a chair.*]

MOTHER: All right, Bill you chose the subject.

BILL [*looking at the statue for a moment, says bitterly*]: Where was she during these last wars? Fighting, blood, hate. We were alone out there in the Korean Hills. Where was she then? No one cared. [*Stands and runs fingers through his hair.*]

MOTHER [*placing her hand on Bill's head*]: Bill, Bill, don't talk that way.

BILL: [*Looking up at his mother*]: I have to get it out of my system. It has been lurking in my heart all these weeks, and I could not talk. Ed was there, Ed who never harmed anyone. Ed, who prayed her rosary. Where is he now? I'll tell you where he is. He is in Korea, in an unknown grave where we buried him hurriedly before the enemy overtook us. Where was she? There was no one in the regiment who loved Mary more. Back here you prayed and I came back to you wounded, with unforgettten pictures stamped on my brain of my buddies who died out there alone, away from home and their loved ones.

MOTHER [*putting her hand on Bill's arm*]: She will help you, Bill, I feel it. She brought you back to me because you could never face the good God with those scars of bitterness wrapped about your soul. It is time for me to prepare dinner. You try to rest until it is ready.

BILL: I don't know what I'd do without you, Mother. There is no one like you in the whole world.

BILL [*sitting down in a chair falls asleep*]:

BLESSED MOTHER:

[*Enters. Stands before Bill facing the audience. Voice soft. Music playing in the background.*]

When you were in Korea, Bill, I was there. You did not see me bending over your friend, Ed, and conducting him before my Son's throne. Whenever you called on me I came bringing with me God's graces. When it was dark I showed you the light. I shielded you from bullets, because I knew that, unlike Ed, you were not ready to meet your God. Bill, there is much in the world to be done by you. You must glorify God's name. You have no time to sit and nurse the imaginary wounds of soul. You must do good in the world, for time is short no matter how long you live. I came to you tonight because your mother asked me. Whenever the children of earth want me or need me I come as a light into the darkness. God has given me the power to heal your soul this night.

[*Exit*]

BILL [*awakens. Shouts*]: Mother, mother! [*His mother enters looking alarmed.*]

MOTHER: What is it, Bill? What is wrong?

BILL: Nothing, Mother. I just feel as if a weight had been removed from me. [*Takes her hands and laughs*] I feel young again, as I did when I was a little boy and went swimming in the old swimming hole.

MOTHER [*looking toward the statue*]: Oh, thank you, Mother of God.

BILL: What did you say, Mother?

MOTHER [*smiling*]: Since you have gone back to the days of the old swimming hole, Bill, you would not understand.

[*Curtain*]

[*Cast sings "Mother Beloved." Blessed Mother stands a little to the front alone.*]

Meditations for Primary Children

Sister M. Euphrosine, C.D.P.
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April 1 — The Catholic Church

Jesus Christ started the Catholic Church. I am a Catholic. The Catholic Church tells us what we must do to gain heaven. If we obey what the Catholic Church tells us, we do what Jesus wants us to do. The priests help us to be good Catholics. We must hear Mass every Sunday. We must not eat meat on Friday. If someone tells me to eat meat on a Friday, am I brave enough to say, "No, thank you, I am a Catholic"? (*pause*) O Jesus, make me strong. Help me to be faithful in all the rules the Catholic Church gives. Mary, my dear Mother, pray for me.

April 2 — The Red Light

In every Catholic Church you can see a red lamp standing on the side of the altar. A light is burning in that red lamp. This is to tell us that Jesus is present in the church. He is inside the tabernacle on the altar. Just as you have a light in your home which tells people that you are living there, so does the red light tell us that Jesus is living in the church. He is waiting for someone to come to visit Him, to talk to Him. What a disappointment to Him to see people pass by His home and not even greet Him. If you pass by the church and cannot stop to go in and make a visit, at least say a short prayer or make a Sign of the Cross. Think of the many times you pass the church and never think of Jesus living there. (*pause*) My holy Guardian Angel, go kneel before the altar for me. Tell Jesus I love Him.

April 3 — Seven Special Helps to Gain Heaven

Jesus gave us Seven Special Helps through which we can gain heaven. We call these special helps the sacraments. These sacraments give us sanctifying grace, the grace we need to get to heaven. Two of these sacraments I may receive very often. These are the sacrament of Penance (confession) and the sacrament of Holy Eucharist. Before I can receive either one, I must prepare myself well to receive it. How well do I prepare for receiving the sacrament of Holy Eucharist? Do I think? Am I quiet? Do I say extra prayers? (*pause*)

Thank you, my sweet Saviour, for the great blessings you have given us. Thank You for having mercy on us. Holy Mary, pray for me. Be with me when Jesus shall call. Let me receive the last sacraments (Extreme Unction) before I die.

April 4 — A Child of God

When I was a very little baby, I received the sacrament of Baptism. Baptism washed away original sin. My soul became clean and I became a child of God. That means, I belong to God and can go to heaven if I keep my soul clean. As long as I have no sin on my soul it is pure and clean. (*pause*).

Mother most pure, pray for me. Thank You, God, for the great gift of Baptism. Thank You for the gift of sanctifying grace. Holy Guardian Angel, watch over me and protect me.

April 5 — Make God Happy

How can I make God happy? I can make God very happy if I obey my mother and father, if I pray well, if I play well, and if I do my best in all my work. Am I trying hard? (*pause*)

Jesus, Jesus, help me to obey Daddy and Mother every day. I want to make You happy, too, as each day I work and play for You.

April 6 — Be Honest

Jesus was happy to be poor. He was happy if He didn't have everything He wanted. He knew that St. Joseph and His Blessed Mother worked very hard for what He got, and that they were willing to give Him all He needed. He appreciated each little thing they did for Him. Taking things which do not belong to us is not being honest and truthful. The things taken must be returned somehow. If I had forgotten and kept things which did not belong to me, have I returned them or paid for them? If my parents do not give me spending money when I want it, do I quietly wait until they think it is best for me to get it? (*pause*)

O Jesus, I am heartily sorry for having offended Thee and I detest all my sins. Holy Guardian Angel, watch over me, protect me. St. Joseph, pray for me and help me.

April 7 — Thoughtfulness

The Blessed Virgin Mary is someone we love to think about and love. Why? Isn't it because she was always willing to help, and still is? Isn't it because she was so kind and thoughtful? Don't you think that when Mary was a little girl playing with other girls she was very careful not to hurt their feelings? And if someone told her naughty things about others, don't you think she just wouldn't listen to them, and would ask them not to speak unkind things about others? (*pause*)

Dear Mother Mary, make me kind, loving, and thoughtful. Help me to be brave and to walk away from others who are naughty. Help me to remember to pray for them, too, so that they may be kind and thoughtful.

April 8 — Respect Others

You know, sometimes you get with a group of children — or it may be just one child — who always like to push you or pull you or maybe even hit you. Right now you think, "My he surely isn't very polite and kind." Well, perhaps you act like that at times. When it's time to go into school or to class do you fight for the first place? (*pause*)

O Jesus, I know You made us. You gave us a body and a soul. You want us to respect each other because You live in our soul in a special way. I am sorry for the many acts of unkindness I have shown to others. O Mary, keep me from sin. As a loving child, I shall wait my turn and watch for others.

April 9 — St. Mary of Egypt

When St. Mary of Egypt was a young lady she was a big sinner. One day a crowd of people went into a church to see the real Cross of Christ. As Mary walked into the door something held her back. She couldn't walk in. Suddenly she realized how mean she was. Then Mary was very sorry for all her sins.

God let her walk in. Mary knelt at the foot of the Cross and cried for having hurt Jesus so many times. Later she did many sacrifices for her sins. What sacrifices do I make for my sins? (*pause*)

Holy Mary, Mother of God, pray for us sinners. My Jesus, mercy.

April 10 — Prayer Before Meals

All the food we have was given to us by God. Those are gifts from Him. The people who prepare the food spend much of their time to make our meals taste good. Before I eat do I say the prayer, "Bless us, O Lord, etc.?" Do I say the Thank You prayer after meals? How many times have I forgotten to say those prayers? (*pause*)

Dear Jesus, I am sorry for being so ungrateful. I want to be thoughtful and kind. I do appreciate all You have given me. My Jesus, I love You.

April 11 — St. Leo the Great

Leo was brave in helping the Church. During his time groups of people were trying to break up the Catholic Church. As the army was coming to fight the Catholics, St. Leo went to meet them without any gun. When the enemy saw the saint, they turned and went back. Leo saved the country. I cannot go out and fight, but I can help by saying extra prayers for the Holy Father and the Catholic Church. I shall offer some now. (*pause*) St. Peter, pray for us.

April 12 — The Priest

At the Last Supper Jesus took bread and wine, blessed it, and then changed it into His body and blood. Then He gave the Apostles the power to do the same. He made them priests. Now we have priests who take Jesus' place upon earth. They offer Holy Mass for us. They give us Holy Communion and hear our confession. The priests help us when we are in trouble. They are very kind. Do I thank the priest for helping us in so many ways? (*pause*)

Dear Jesus, bless all the priests. Make them holy. Give them the graces they need. And help me, Jesus, to be more kind and loving. My Jesus, I love You.

April 13 — Gift of Penance

One of the seven special helps that Jesus Christ gave us is Confession. In Confession, we tell the priest the sins we committed. If we are sorry for these sins, God will forgive them. Then our soul will be white again and filled with graces. Now I will think of what I do when I go to confession. Do I do the five things necessary for a good confession? (*pause*)

Thank You, Jesus, thank You for the grace of Confession. Thank You for the many chances You have given me. I love You.

April 14 — A Special Call (Vocation)

God made us to know Him, love Him, and serve Him. God gave each of us a special assignment or work to do for Him while we are living upon this earth. No one can take our place to do that work. Now, as little children, we are going to school to learn how to do a certain work. In order to remember what we learn, we have to listen well, think hard, and try as much as possible to do things as we are told. Above all, we must remember how to be a good Catholic. We should also pray, so that the Holy Spirit will guide us and help us with our special duty. Then we cannot only save our own soul, but help save many other souls. How do I pay attention in class? (*pause*)

Come, O Holy Ghost, help me. Give me the graces I need, to work well for God. Help me to serve Him the best I know how.

April 15 — Soldier of Christ

A soldier is a person who defends his country. He is brave. He is strong. He is not afraid to face danger in order to protect someone. We Catholics are like soldiers. We belong to God's army. We should be brave enough to make the Sign of the Cross and pray before meals even if we are to eat in a café. We should be brave enough to tell a person not to say naughty things about others. We should be brave enough to keep God's laws.

Later on you will receive another sacrament which gives special graces to make you a brave soldier of Jesus Christ. Am I a brave soldier? Or am I afraid to be a good Catholic? (*pause*)

My Jesus, mercy. (Talk to God quietly.) St. Michael Archangel, defend us in battle, etc.

April 16 — St. Bernadette

St. Bernadette was a sickly girl. She loved the Blessed Mother very much. Bernadette loved to pray. One day the Blessed Mother appeared to her. Oh, what a wonderful grace! How do I show my love for Mary? Do I make little sacrifices to show her that I love God? How do I say the Hail Mary? (*pause*)

Mary, I love you. I want to be kind and loving as you were. Pray for me now and at the hour of my death.

April 17 — The Good Shepherd

Jesus is often called the Good Shepherd. A shepherd is a kind man who takes very good care of sheep. If any sheep or lamb is sick, he helps them; if they are lost he looks for them until they are found; and if they are caught in some stickers, he helps them out. Jesus is like a Good Shepherd. When we are lost in sin, He wants us to tell our sins to the priest and be sorry for them. He takes out the sticker of sin. Then, after a good confession, we should be like a little lamb in Jesus' arms. How I wish I could be in His arms now. (*pause*)

My Jesus, I love Thee. I adore Thee, and I thank Thee.

April 18 — Attention at Holy Mass

During Holy Mass, I offer my prayers and sacrifices with the priest. I keep very quiet in my place. I use my prayer book and watch the priest at the altar, or I just talk to God from my heart. In the middle of the Mass, when the bells ring and the priest holds up the big white Host, I say, "My Lord and my God." Then I say, "O Jesus, I believe in Thee," etc. When the priest holds up the Chalice, I say again, "My Lord and my God," and think how the Precious Blood is dripping from Jesus' Sacred Wounds. (*pause*)

O Jesus, let one drop of Your Sacred Blood fall on my soul and cleanse it from the stain of sin. My Jesus, mercy.

April 19 — My Offering

Holy Mass is the Sacrifice of Jesus dying on the Cross for our sins. During Holy Mass, the bread and wine is changed into the Body and Blood of Christ. We offer our prayers at Mass with the priest at the altar and ask for the graces we need for others and ourselves. These prayers are brought before God who gives us graces we need. What prayers have I to offer with the priest during Holy Mass? (*pause*)

My Lord and my God. O Jesus, I believe in Thee. O Jesus, I hope in Thee. O Jesus, I love Thee with all my heart.

April 20 — Prayer for Others

God made not only me but other people, too, for whom we should pray. We should pray especially for our mother, father, priests, teachers, friends, sinners, and poor souls in purgatory. If we know of someone who does not go to church, we should

pray for him, that soon he will get the grace to become better. Do I think of praying for others? (*pause*)

My sweet Saviour, bless all those near and dear to me. Bless my mother, father, priests, and my teacher. Give grace to those who are in danger of sin. Holy Mary, pray for us.

April 21 — A Loving Child (Helpful)

A loving child tries to be as helpful as it knows how. A loving child asks if he may, before using someone else's toys. A loving child says "Thank you" for things he gets. A loving child smiles and is happy to give up something. He is willing to help his mother and father when they ask. A loving child will give his parents many a surprise by doing things for them without being asked. Now think for a while in what way you are a loving child. (*pause*)

St. Theresa, Little Flower of Jesus, teach me how to be a loving child of God. Help me to be kind and thoughtful. St. Theresa, pray for me.

April 22 — Holy Eucharist

I receive Jesus in the sacrament of Holy Eucharist. The little white Host is the Body and Blood of Christ. Before I can go to receive Jesus I must prepare myself by saying prayers and thinking of whom I am receiving. Then after Holy Communion I walk holy and slowly back to my place and talk quietly to God. Imagine yourself coming back from the Communion table where you have just received our Lord. Love Him, adore Him. (*pause*)

Thank You, Jesus, for coming into my heart. Stay with me, Jesus, for the day is long.

April 23 — St. George

St. George had great faith in God. No matter what work he did. He always asked God to help him. One day he killed a huge dragon who had been doing much harm to people. George was strong because he prayed. Prayer helps us to become strong in our Catholic Faith. Prayer gives us trust and great love. (*pause*)

O Jesus, I place all my trust in Thee.

April 24 — St. Pius X

When Pius X was a little boy, he had to work very hard to earn enough money for school. Many times he would go barefooted just to save his shoes. He studied very well in school. Soon he became a priest, then bishop, cardinal, and finally the Holy Father. As Holy Father he gave permission for all little boys and girls who know enough catechism and are six years old to receive Holy Communion. St. Pius became great because he was willing to make many sacrifices. Having little helps us to love God better. It helps us to try harder. It helps us to think of others more. You see why your Mother and Daddy do not give you all the spending money you ask for sometimes. (*pause*) St. Pius, pray for me.

April 25 — Night Prayers (Reminder of Guardian Angels)

To show God that I love Him I must not only say prayers before and after meals, in church, at school, or in danger, but also every morning and evening. Especially should I not forget to ask my Guardian Angel to watch over me. At night before I go to sleep I should be happy to kneel down by my bed and say a Thank You prayer to God, my Guardian Angel, and Blessed Mother. Also, should I have been naughty during the day, I should ask God to forgive me my sins by saying a prayer of sorrow. No matter how tired I may be at night, I should kneel down to say my prayers. (*pause*)

My Jesus, right now I shall imagine I am kneeling at my bed. Then, looking at the Crucifix hanging on the wall, I will quietly whisper prayers to You.

April 26 — Working for Jesus

God made me to show His goodness and to be happy with Him in heaven. To show His goodness, I must play well, pray well, and work well. Do I do my best in school? at home? Do I pray well? How do I stand when I pray? Do I think of Jesus when I pray? (*pause*)

O Jesus, help me to love You more and more.

April 27 — St. Zita

St. Zita would go to church every day. Even if she had much to do she said God would help her if she loved Him. One day she was making bread, when she remembered it was time to go to church. She left the bread dough and went. When she came back someone had finished making the bread. It was her Guardian Angel who finished the work. God let the Angels help her because He was pleased with Zita. My Guardian Angel loves to see me stop playing or working and go to church. He is happy to know that I am ready to offer my prayers with the priest during Holy Mass. There may be times, however, when I am not very eager to stop my work or play. (*pause*)

Jesus in the Blessed Sacrament, have mercy on us. Holy Guardian Angel, watch over me and protect me.

April 28 — Morning Offering

Everything that I do, I should do for God. Every morning I should take time out for a few seconds and say my morning offering. Then none of my work will be lost. Even my suffering God will accept. I also can help some special person or friend by my offering my day's work for him. This morning did I think of offering all my work, prayers, and sufferings to God? If not, say it now. (*pause*)

Teach me, Jesus, in Your loving way, all that I must learn today. Make me humble, loving, and kind.

April 29 — Recollection (My Eyes)

God gave me eyes to see. Seeing helps me to remember how things are made and used. Our eyes are like little windows in our soul. If we use our eyes for good things, they will help to keep our soul clean. We can use our eyes in helping others, too. When we pray, if we look at a holy picture, a statue, or a Crucifix, it will help us to think about God. However, if we look around when we pray, we will hurt God because we are not thinking of what we are saying. Think now of how you pray. (*pause*)

Jesus hanging on the cross, forgive me my ungratefulness. Give me a loving heart. St. Lucy, help me to think of Jesus when I pray. Help me to use my eyes for good, holy things. St. Lucy, pray for me.

April 30 — St. Catherine of Siena

Catherine was a very wise, holy Sister. When she was a little girl, Jesus appeared to her. He asked Catherine to give Him her heart. By that he meant for Catherine to do all she could for Him and teach others to know Jesus too. She was thirty-three years old when she died — just as old as Jesus. How much have I done for Christ? (*pause*)

Jesus, make me good. O Jesus, keep me from sin. O Jesus, help me to love Thee. St. Catherine, help me to work for Jesus as you have.

For a Successful Retreat

Sister Gilmary, H.H.M. and the Senior Religion Class

St. John High School

Ashtabula, Ohio

A DON'T ALPHABET

A ttend amusements.
B ecome restless during conferences.
C onverse with companions.
D istract others.
E nd your retreat at 3:00 each day.
F orget your Missal and rosaries.
G o away from home in the evening.
H inder anyone from making a good retreat.
I dle away your lunch hour.
J oin a group of friends.
K eep your eyes glued to TV.
L oiter in halls or rest rooms.
M ake use of the radio.
N eglect prayer.
O bject to silence — observe it.
P lay that favorite record.
Q uit when you go home — stay on retreat.
R esist opportunities for grace.
S tand around and waste time.
T alk unless absolutely necessary.
U se the telephone.
V iew the retreat master with fear.
W aste precious moments.
"X -cuse" yourself from conferences.
Y ield to the temptation to break your retreat.
Z ip right out of chapel after a conference.

A DO ALPHABET

A cts of self-sacrifice.
B uy and read good pamphlets.
C hat with the Lord privately.
D iscuss problems with the retreat master.
E xperience the grace of daily Communion.
F orget all outside activities.
G ain all the graces you can.
H ave a good reason for making the retreat.
I nspire others to make a good retreat.
J ot down notes after conferences.
K eep in the spirit of the retreat at school and home.
L isten to everything the retreat master says.
M editate.
N ab a good spiritual book and read it.
O perate as an individual during retreat.
P ray for guidance to know your vocation.
Q uestion your conscience and make a good confession.
R id yourself of personal problems.
S tart retreat with a constructive attitude.
T ry to advance yourself spiritually.
U se all your spare time well.
V isit chapel often.
W ork on good resolutions.
X -ray yourself carefully during retreat.
Y ield right of way to God — keep silence.
Z ealously practice what you resolve.

Presenting the Class Roses to Our Lady.

It's Fun to Be Courteous

Sister M. Adria, C.PP.S.

St. Anthony School

Falls Church, Va.

"How can we help our children to become more Mary-conscious during May?" was the question that faced our faculty on the closing days of April. After several suggestions had been made, we decided upon a school-wide courtesy campaign in honor of Mary, Queen of May. Appropriate courtesy slogans were adopted to include all the phases possible of Mary-like politeness, thus giving the children abundant opportunities to realize what a wide span this virtue covers.

Politeness in the cafeteria was encouraged by the slogan "When you dine, let courtesy shine!" Recess safety and consideration for the rights of others was remembered when the children read "Run, skip, jump, play, safe recess every day!" on the scroll above the door that leads

to the playground. "If for courtesy you search, behave well in church!" was a pleasant reminder to make genuflections and Signs of the Cross properly. The correct and beneficial use of study time after Mass until nine o'clock was fostered through "Before nine, study time!" Conduct on the bus, in the halls, on stairways and in classrooms was included in the slogans: "On the bus, let courtesy be a must!" "Anytime, don't run in line!" and "Be on the ball, don't run in the hall!"

Wholehearted interest was evidenced from May 1 to May 31. The children themselves erected paper trellis work to surround a picture of Mary which surmounted the doorway in the entrance to the first-floor hall. Every third day our Lady could be seen holding a new slogan in her outstretched hands. This doorway proved to be the center of attraction for the entire student body. To keep enthusiasm high each classroom that manifested a sincere effort to live up to the slogan for the day pasted a rose on Mary's trellis. Each rose could be identified by the room number which was printed in the center. Kindergarten tots along with eighth-grade students would be found each morning standing beneath our Lady looking to see how many flowers their room had now given to her.

Family participation in our courtesy campaign was encouraged through a letter sent home with the children explaining to the parents that the families who composed the best "song poem," using a Marian hymn for the melody, on Marylike courtesy would have their "song poem," sung over the public-address system to the entire school. All those who participated in the activity were awarded a Marian bookmark for their effort.

We were most pleased with the outward demonstration of the children's love and devotion to our Lady. We feel that the children themselves now have a deeper realization of what is meant by the virtue of courtesy and how it can and should be practiced all through the day by taking Mary as their model.

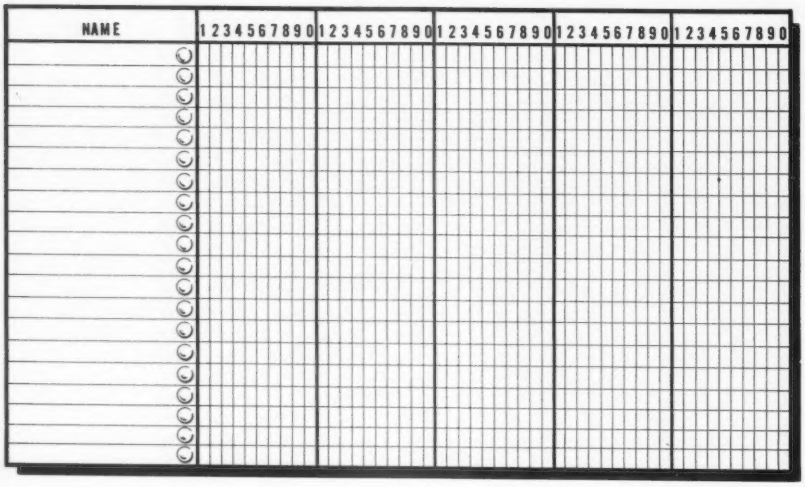
Thumbtack Race

Sister M. Helene, S.C.C.
Gehlen Grade School
Le Mars, Iowa

One of the secrets of success is *pupil interest!* This Thumbtack Race device creates enthusiasm and stimulates the interest of the primary pupil for he can watch his daily progress. This race, as I discovered, spurs the child to try to outdo himself.

Obtain a piece of tag board, 30 by 18 inches, preferably two such pieces, one for the girls and one for the boys. These may be of any color. Red with white thumbtacks is very outstanding. Draw lines according to number of pupils. Draw squares as shown in the illustration. Allow ten squares to a goal making five goals. Thumbtacks are placed next to the child's name, ready for action. A 15-minute drill test is given daily in multiplication and division. Papers are exchanged and checked by the pupils. Results are read aloud. Those achieving 100 per cent have their thumbtacks moved. When each goal is reached the winner receives a small reward.

THUMB TACK RACE



Easter Lamb, designed by Sister M. Mynette, S.S.N.D. Background green, side panels white. The raised figures of Lamb and book is made from plastic foam. Ribbons white with red seals. Edges of book gold. Banner of white and red ribbon.

WE NEED FOREIGN LANGUAGES

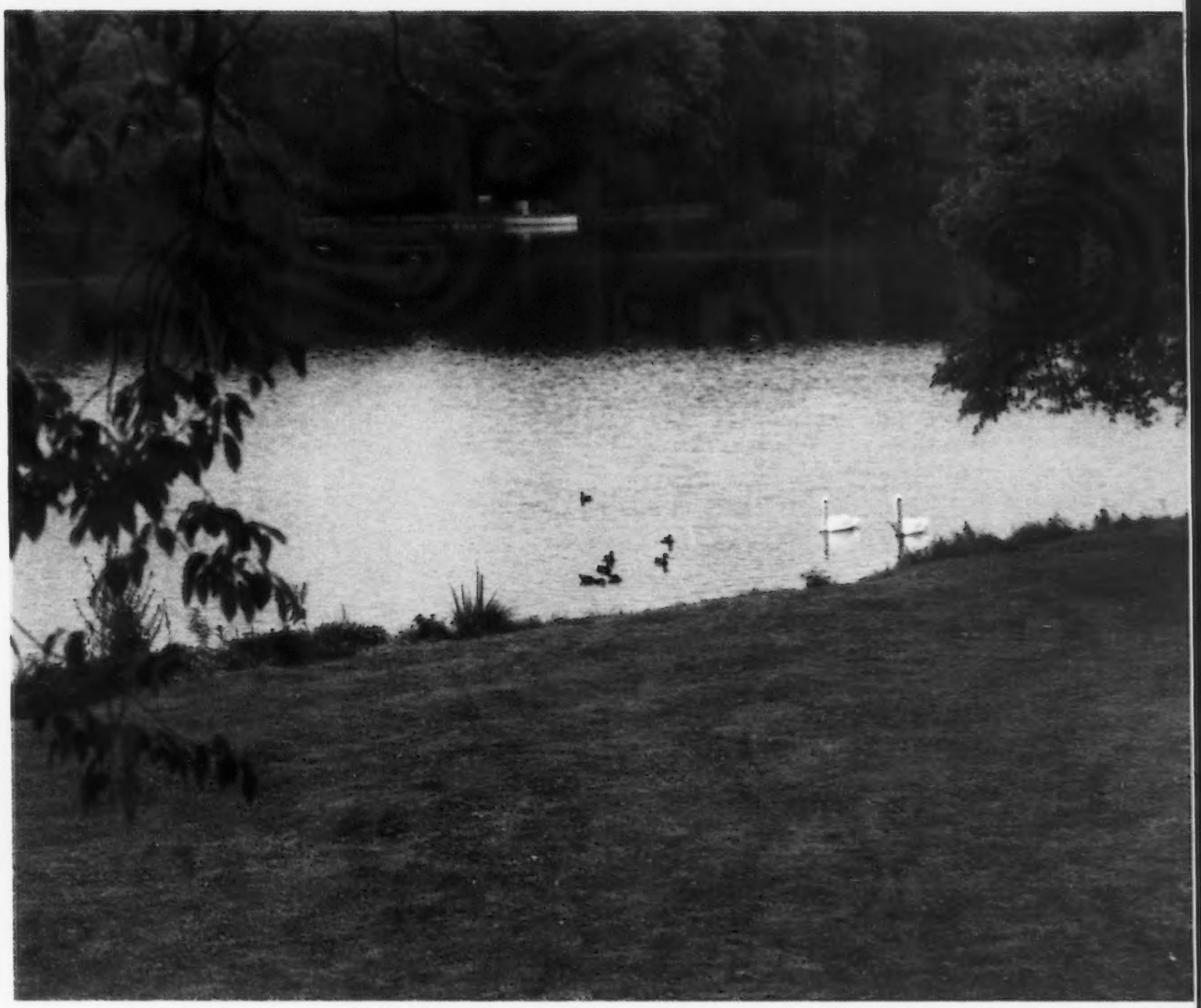
A recent statement by Marion B. Folsom, Secretary of Health, Education, and Welfare, calls attention to the acute scarcity of citizens of the United States who are familiar with any foreign language and proposes a five-year program to assist schools of higher learning to inaugurate or expand their departments of foreign languages and to subsidize students in these departments.

According to Secretary Folsom's statement, some 2 billion people — three fourths of the world's population — speak languages rarely, if ever, taught in the United States. Of the 24 major foreign languages used in the world, each spoken by more than 20 million people, only French and Spanish are studied by any appreciable proportion of our citizens — and these are studied by only about 15 per cent of high school and college students.

Archdiocese of New York

The New York Archdiocese has announced that 201,765 students are enrolled in its schools this academic year. This represents an increase of 2667 more students than last year. Of this total number, 42,444 students attend the 99 secondary schools in the Archdiocese.

IF CLASSES WERE HELD OUTDOORS . . .



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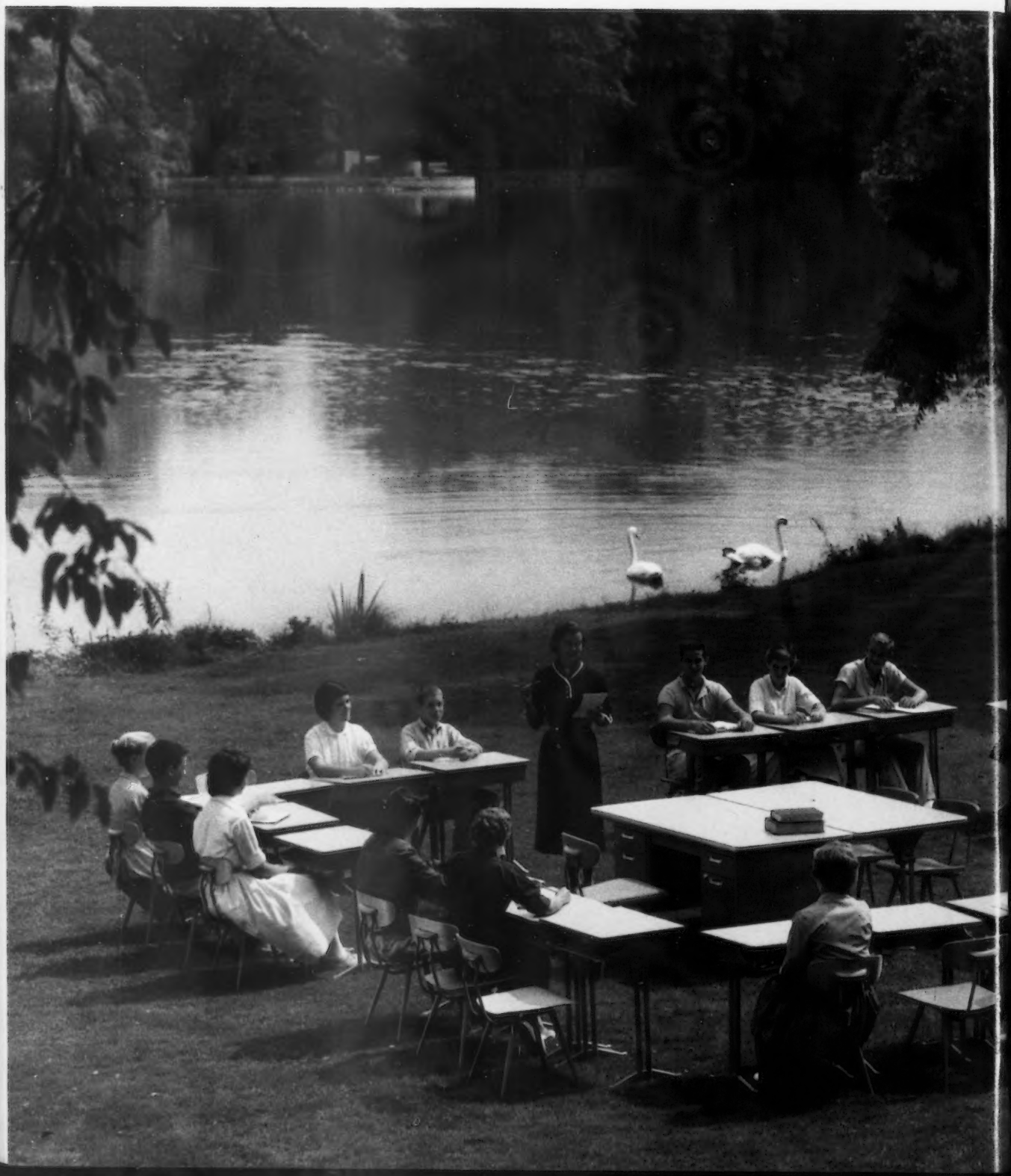
Yes, if classes were held in the open like this . . .

You'd buy American



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No wonder those who buy American Seating furniture for their schools take lasting pride in their purchases.

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ENVOY® SCHOOL FURNITURE • BODIFORM® AUDITORIUM CHAIRS
STADIUM SEATS • CHAPEL FURNITURE • FOLDING CHAIRS AND TABLES

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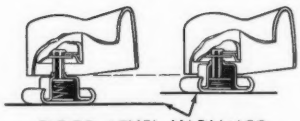
School authorities have endorsed silicone-floating glides as another American Seating aid to both learning and teaching. See it NOW!



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Catholic Education News

AD MULTOS ANNOS

★ BROTHER ROBERT HOLZMER, S.M., who was ordained in Dayton in 1888, will celebrate the diamond jubilee of his first profession on April 8. Brother Holzmer is a music master at Mount St. John and has been associated with the mother house since before its move from St. Mary's College, now the University of Dayton.

★REV. THOMAS BODIE, S.M., and REV. HENRY KOBE, S.M., will celebrate their silver jubilee in April. They were both ordained at Fribourg, Switzerland, on April 1, 1933.

★ BROTHER CAMILLUS LELLIS, F.S.C., a staff member at the Lincoln Hall School for Boys, Lincolndale, N. Y., celebrated his 60th anniversary as a Christian Brother on December 16.

★ SISTER M. AGATHA BEARER, St. Scholastica's Convent, Carrolltown, Pa., will celebrate her 68th anniversary as a Benedictine Sister on April 12. Sister Agatha is the oldest member of her community.

HONORS AND APPOINTMENTS

Priest Holds Three Presidencies

VERY REV. ANDREW C. SMITH, S.J., president of Spring Hill College, Spring Hill, Ala., has been elected as president of two southern organizations to promote higher education. Father Smith was chosen as president of the Southern Conference of Church-Related Colleges and also to head the Alabama Foundation for Independent Colleges. President Smith has been a leader in higher education affairs for twenty years.

Polish Diocese Bestows Honor

REV. ANTON F. CHOJECKI, chaplain at Monte Cassino High School, Tulsa, Okla., was appointed a canon of the Collegiate Church in Janow, Poland. The citation noted the generous help that Father Chojecki has given to his native diocese. Father Chojecki is a native of Poland and was a seminary professor and army chaplain until Hitler invaded Poland. He then served with troops in various countries before he came to Tulsa in 1948.

Edits Diocesan Weekly

REV. WILLIAM E. MAGUIRE is the new editor of *The Monitor,* diocesan weekly for the Trenton, N. J., diocese. He succeeds the late FATHER EDWARD J. DRAUS, who died in October.

Priest Receives Rare Honor

MSGR. JOHN L. SHERIDAN, president of Mount St. Mary's College, Emmitsburg, Md., since 1937, has been formally invested with the rare honor of Protonotary Apostolic ad Instar. The rank is an honor bestowed on the vicar-general of a diocese who is not a bishop.

Country Honors Priest

The Republic of Austria has conferred one of its highest honors, the Silver Cross of Merit, upon REV. JOSEPH A. JUNGMANN, S.J., rector of Canisianum College, Innsbruck, Austria. Father Jungmann is a consultor to the Sacred Congregation of Rites, author of *The Mass of the Roman Rite,* and an associate editor of *Workshop* magazine, the American liturgical review.

New President for Boston College

VERY REV. MICHAEL P. WALSH, S.J., has succeeded REV. JOSEPH R. N. MAXWELL, S.J., as president of Boston College, Chestnut Hill, Mass. Father Walsh obtained his doctorate in biology from Fordham University and since then has been head of the biology department at Boston College. He has held positions as chaplain to various biological and medical societies. Father Maxwell is going to Brazil, where he will be consultant to the president of the Pontifical Catholic University of Rio de Janeiro.

1957 Marian Medal

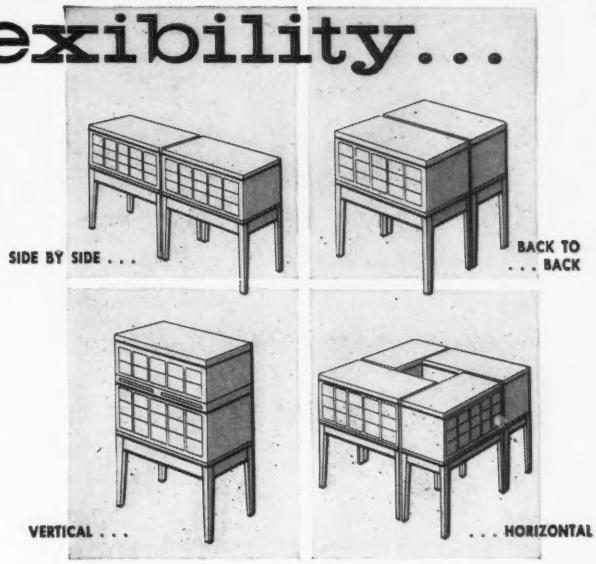
REV. JUNIPER B. CAROL, O.F.M., received the 1957 Marian Library Medal recently at the ninth annual convention of the Mariological Society of America, held at the University of Dayton. Father Carol, who is assigned to St. Bonaventure Monastery, Paterson, N. J., is secretary for the Mariological Society.

New Rector in the Philippines

REV. CHARLES E. WOLF, S.J., has been made rector of the Sacred Heart Novitiate at Novaliches, a suburb of Manila, in the Philippine Islands. It is the largest Jesuit seminary in the Philippines. Father Wolf was assigned there as a novice in 1941 and was captured

(Continued on page 54)

Flexibility...



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Catholic Education News

(Continued from page 53)

by the Japanese at the beginning of the war. After his rescue, Father Wolf returned to this country, was ordained in 1949, and then returned to the Philippines where he was assigned to the University of Zamboagna.

New Secretary: New Address

REV. THOMAS F. MIDDENDORF, diocesan retreat director of Marydale Retreat House, Covington, Ky., is the new secretary of the National Catholic Laymen's Retreat Conference. The new address for the national headquarters is P.O. Box 222, Covington, Ky. Father Middendorf was elected at a National Board meeting held in Chicago in January.

College Awards First Public Degree

Anna Maria College, Paxton, Mass., has conferred upon DR. REGINE PERNOUD, noted French author and scholar, the honorary degree of doctor of humane letters. The occasion marked the first public conferring of an honorary degree by the college. Dr. Pernoud is chief archivist for the Museum of French History, a section of the French National Archives. She has published nine historical books, the latest of which is *The Retrial of Joan of Arc*. Dr. Pernoud had been lecturing at Anna Maria College and Assumption College, Worcester, Mass., since last fall.

New Editor for "Grail"

REV. RABAN HATHORN, O.S.B., has been appointed editor of the *Grail*, magazine of Catholic marriage, published at St. Meinrad Archabbey in co-operation with the Cana Conference of Chicago. Father Hathorn succeeds REV. WALTER SULLIVAN, O.S.B., who died in January.

Photo Award to Nun

SISTER OSWALDA, I.H.M., St. Joseph's Hospital, Carbondale, Pa., has won second prize in the national display contest sponsored by the American Pharmaceutical Association. Sister Oswalda designed and constructed a display for the hospital during the National Pharmacy Week, a photograph of which won the prize for her. In the previous two years, Sister Oswalda had won first and second prizes.

New Prior at Mexican School

REV. ODO ZIMMERMAN, O.S.B., has been appointed new prior and general director at the Colegio del Tepeyac, Mexico. Tepeyac, founded by the Benedictines of St. John's Abbey, Collegeville, Minn., contains an elementary school, high school, and junior college. Father Zimmerman was head of the classics department at St. John's University, Minn., and prefect of minor seminarians for the past 14 years.

Nuns From India Win Degree

Two Servite Sisters from India became the first religious women from outside the United States to qualify for a doctorate degree from the school of sacred theology of St. Mary's College, Notre Dame, Ind. SISTER JOSEPHINA ROSA MARY and SISTER TERESIEA MARY are now teaching at St. Mary's College in Tuticorin, India, a college conducted by the Servite Sisters. The Sisters spent the past three years studying at the college conducted by the Sisters of the Holy Cross.

German Honor

ARCHBISHOP ALOISIUS J. MUENCH, Bishop of Fargo, N. Dak., Apostolic Nuncio to Germany, and dean of the diplomatic corps in Bonn, is the recipient of the Grand Cross of Merit of the German Federal Republic. Archbishop Muench received the honor from President Theodor Heuss, it has been announced from Bonn, Germany.

PRIEST–EDUCATOR DIES

Rt. Rev. Msgr. George M. Dennerle, an American leader in the religious education of children died at Cleveland, Ohio, Tuesday, January 28. He was 61 years old.

As an author and active member of the Confraternity of Christian Doctrine, he worked on the diocesan and national level for better methods of teaching religion. He was at one time editor of the Confraternity edition of *Junior Catholic Messenger* and a director and chairman of the Confraternity's Instruction Manual Committee for the primary grades.

Perhaps his major contribution to religious education was the First Communion prayer book, *Welcome Jesus,* which he co-authored with Sister M. Magdela, S.N.D. Widely used because it was written to the mental level of the 7- and 8-year-old child, it was a distinct departure from the usual First Communion prayer book.

With Sister Magdela, he also wrote *Preparing to Welcome Jesus* and *Jesus Shows Me the Way*. His first book, *Leading the Little Ones to Christ,* was a catechetical work especially adapted to use in First Communion classes. This was followed by *The Child at Mass, Seven Wonder Gifts,* and *I Receive the Holy Ghost*.

Msgr. Dennerle was born in Cleveland, May 16, 1896, and was ordained to the priesthood in 1921 after completing his studies at St. Bernard Seminary at Rochester, N. Y., and St. Mary's Seminary, Cleveland. Except for two years spent in Oberlin, Ohio, his entire priestly life was lived in Cleveland.

REQUIESCANT IN PACE

● REV. THOMAS F. RYAN, C.M., died February 10, at St. Joseph's College, Princeton, N. J., where he was a professor of history. He was 66 years old. Father Ryan, who was ordained in 1918, was president of St. John's University, Brooklyn, N. Y., from 1931 to 1935.

● REV. FRANCIS L. MEADE died on February 14 at the age of 63. Father Meade was ordained in 1920 and served as a missionary in China until 1928. He then went to Niagara University, N. Y., and served various posts until his appointment as president of the university in 1947, a position he held until his death.

● SISTER M. STANISLAUS, C.H.M., died in December at Ottumwa, Iowa, at the age of 85. Sister Stanislaus entered the Sisters of Humility in 1890 and spent her entire religious life as a grade school teacher.

● MSGR. EDMUND J. BURNS, founder of the first Catholic central high school in New York State and its first principal, died on January 26, at the age of 70. He had been pastor of St. Patrick's Parish, Watervleit, N. Y., since 1947.

● REV. EDWARD S. MAHONEY, assistant pastor of St. Gabriel's Parish, New Rochelle, N. Y., died on February 17 at the age of 73. Father Mahoney, who was ordained in 1912, was a chaplain with the 33rd Infantry Regiment of the Eighty-fourth Division in France during World War I.

● MOTHER M. CLOONAN, R.C.E., a teacher at the Marycliff School Chapel, Winchester, Mass., died on February 2. Mother Cloonan

(Continued on page 58)

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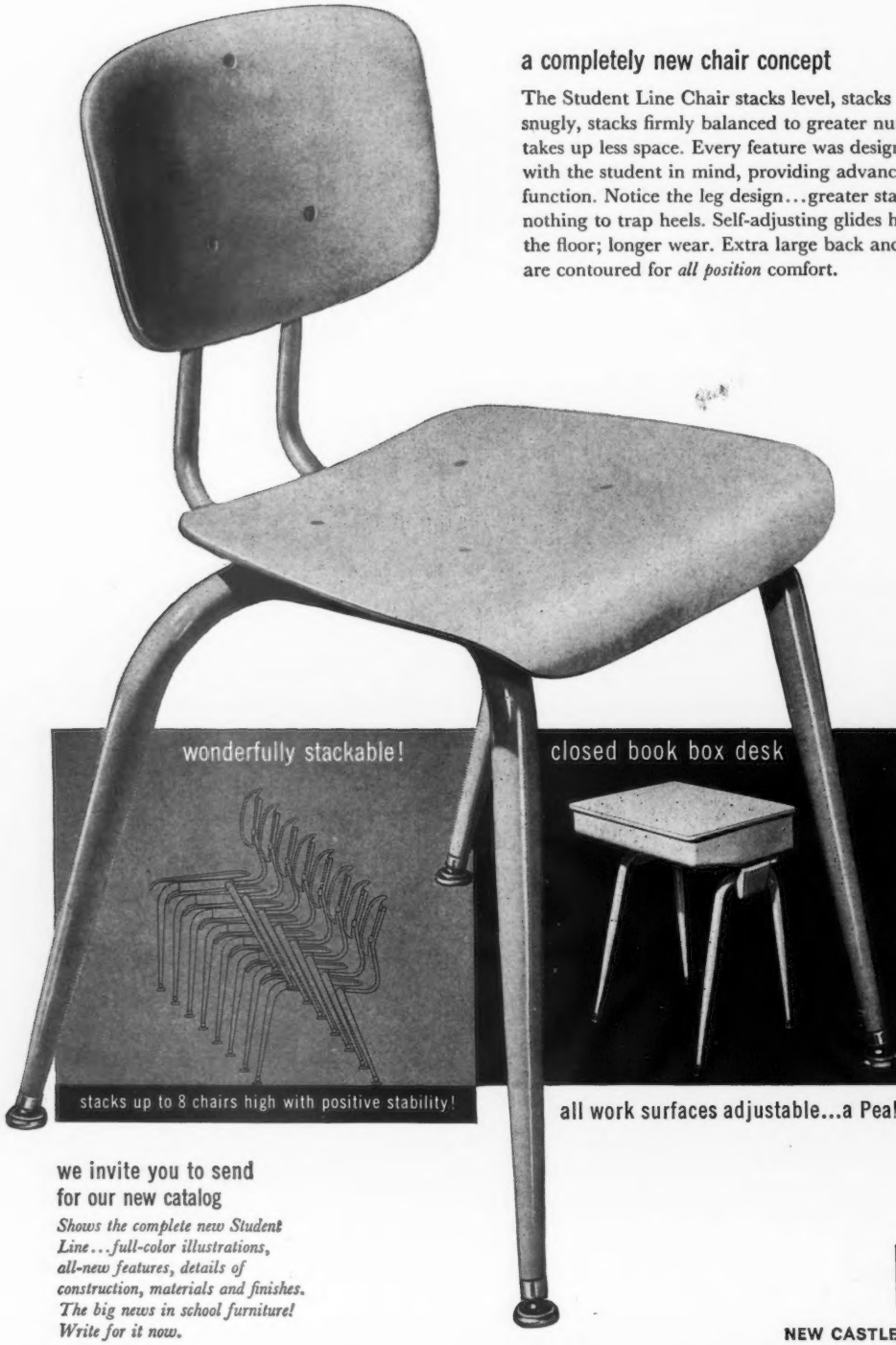

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Catholic Education News

(Continued from page 54)

was former superior at the school and regional counselor for the Religious of Christian Education in the United States. Mother Cloonan was born in London and entered her community in Belgium in 1909, she came to this country to teach in 1911. Archbishop Cushing presided at the solemn Mass of Requiem.

● SISTER M. IRMA, the oldest Sister of Charity, died at St. Anne's Villa, Convent, N. J., on February 11. Sister Irma, who was 98, entered the order in 1887.

● SISTER M. LAETITIA died on December 16 at Marian Hall, Mount Carmel, Dubuque, Iowa. Sister Laetitia entered the Congregation of the Sisters of Charity, B.V.M., in September, 1891, and was received into the novitiate in February, 1892.

● SISTER M. ETHEL HIGGINS died on February 2 in Convent, N. J. Sister Ethel entered the Sisters of Charity of St. Elizabeth in 1892 and was professed in 1895. She was a teacher in the New Jersey schools of her community.

● SISTER M. MANSUETA, a member of the Sisters of St. Francis for more than 66 years, died in December at the mother house in Syracuse, N. Y. Sister Mansueta was a member of the General Council and secretary general of her community from 1928 to 1953.

● DR. ARNO POEBEL, professor emeritus of Oriental Languages and Literature at the University of Chicago, died on March 3. He was 77 years old. Dr. Poebel was an authority on the Sumerian language which was spoken in an ancient civilization. He wrote several books including *Grammar of Sumerian*.

● SISTER M. HILDA STRUBLE, a member of the St. Mary's, Pa., Community of St. Benedict Sisters for 72 years died on December 16, at the age of 90.

● BROTHER JUSTINE MATTHEW, F.S.C., head of the department of education at St. Mary's College, Winona, Minn., died on December 20 at the age of 49. Brother Matthew was an exchange teacher in Canada in 1932, studied at a mother house in Rome, Italy, and was principal of Cretin high school, St. Paul, Minn., from 1950 to 1956.

● REV. PETER F. QUINN, S.M., spiritual director of Notre Dame Seminary in New Orleans, La., died on December 4 at the age of 73.

● MOTHER CATHERINE, former superior general of the Congregation of the Sisters of Our Lady of Mount Carmel, died in December at the mother house in Opelousas, La. She was 83.

● SISTER M. SEBASTIAN, 69, a Sister of St. Joseph, died at Orlando, Fla., on December 1. Sister Sebastian had taught in Florida for 50 years, since coming from Ireland.

● BROTHER GORDIAN, F.S.C., former teacher and bursar at St. John's College High School, Washington, D. C., died on January 26 at the Ammendale Normal Institute, Beltsville, Md., where he had been living since his retirement. He was 82.

● REV. FRANCIS J. FULOP, St. Stephen's Church, Bridgeport, Conn., died in December at the age of 39. Father Fulop was twice imprisoned by the Nazis and after the Hungarian uprising he was active in resettling the Hungarians in Connecticut.

● REV. TERENCE M. SLERY, a Servite Father, died in Chicago, Ill., at the age of 54. Father Slery retired two years ago as national director of Our Sorrowful Mother Novena.

● UGO AMALDI, professor emeritus of mathematical analysis at the University of Rome and a member of the Pontifical Academy of Sciences, died in Rome, recently, at the age of 82. He was one of the original members of the Pontifical Academy.

● SISTER SAINT AUSTIN of the Congregation de Notre Dame died recently in Montreal at the age of 90. She had been stationed at the Notre Dame Convent, Waterbury, Conn., for the past 22 years and was a religious for 70 years.

● MOTHER M. CARMEL MCNAUGHTON, who served as mother general for the Sisters of Mercy for five terms, died in December at Sacramento, Calif.

● SISTER M. MICHAEL of the sisters of St. Mary of the Third Order of St. Francis, died on December 2, at the age of 87. She had been a nun for 65 years.

● REV. LOUIS LE BIHAN, S.M., pastor of Notre Dame des Victoires Church, San Francisco, Calif., since 1927, died, December 6, at the age of 73. Father Le Bihan was born in France and began his studies for the priesthood there. In 1903, he came to this country and entered the Marianist seminary, Washington, D. C., and was ordained in 1908.

● SISTER M. CYPRIAN SPRADLING, Ad.PP.S., died recently at the age of 46. Sister M. Cyprian was a speech therapist at the Catholic University and had taught many people to speak after they had lost their vocal cords.

(Continued on page 60)

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Catholic Education News

(Continued from page 58)

● VERY REV. JOSEPH H. SERVENTE, O.P., S.T.Lr., S.T.L., instructor in philosophy and student body chaplain, died January 21, at St. Mary's College, Calif. He was 36.

● BROTHER EUGENE STRECKFUS, S.M., died at San Antonio, Tex., on January 1, at the age of 55. Brother Eugene was author to a series of articles which appeared in the CATHOLIC SCHOOL JOURNAL from 1946–1948.

● MR. BERNARD A. BENZIGER died at his home in Short Hills, N. J., on January 25. Mr. Benziger was president of the firm of Benziger Bros., New York, N. Y., for forty years. He was a past president of the National Association of Catholic Church Goods Dealers & Publishers.

● REV. KENAN CAREY, a missionary, author, and playwright, died recently in Brooklyn, N. Y., at the age of 61. His play, *Tinker's Dam,* was presented at the Black Friars Theater in New York during the '30's. He wrote the script for a national broadcast of the *Life of St. Paul of the Cross* and many books among which the best known are: *The Cinderella Saint* and *The Apostle of the Second Spring.*

● REV. DR. JOSEPH C. PLUMPE, a classical scholar and a member of the Catholic University's school of sacred theology, died in December at the pontifical college. Father Plumpe was a cofounder in 1946, of the *Ancient Christian Writers Series* and he was author of *Mater Ecclesia.* He was a member of the American Philological Association and the Catholic Historical Association.

● EDWARD G. REINHARD, head of the biology department at Catholic University since 1940, died on January 29, at the age of 58. Mr. Reinhard was an authority on parasitic growths, a recently discovered parasite was named in his honor. He wrote extensively for technical and popular publications and the book *The Witchery of Wasps,* which was published in 1929. He received his Ph.D. from the University of Minnesota. Mr. Reinhard was active in the American Society of Zoologists, the Genetics Society of America, and the Helminthological Society of Washington.

SIGNIFICANT BITS OF NEWS

St. Clare, Patroness of Television

Through a decree of the Sacred Congregation of Rites, Pope Pius XII has named St. Clare of Assisi the world patroness of television. The decree states that she has under her protection actors, announcers, stagehands, producers, directors, cameramen, and other television workers.

A petition to have St. Clare made patroness of television was granted to Spain and Italy after a request made in 1953. The present decree extends the permission to the whole world.

The motive for presenting St. Clare as patroness of television was an episode in her life which was later included in the testimony made during the process for her canonization. On Christmas Eve, 1252, the year before she died, St. Clare lay seriously ill in the Convent of San Damiano at Assisi. Unable to attend midnight Mass in the nearby Basilica of San Francesco, she said: "Oh, my Lord, behold me left alone in this place with You." According to one Sister with her, she immediately began to hear the organ being played in the Basilica and saw the entire ceremony of the Mass unfold before her.

Gift to Build School

A $500,000 check has been presented to Archbishop William O'Boyle, Washington, by the Joseph P. Kennedy, Jr., Foundation to establish a school and clinic for exceptional children. It will be located near the Catholic University and staffed by Sisters of Notre Dame de Namur. The Foundation was established by Joseph P. Kennedy, former U. S. Ambassador to Britain, in memory of a son killed in World War II.

Treatise on Penology

The American Catholic Prison Chaplains' Association has undertaken a three-year project which will end in a treatise on "The Philosophy of Penology." The project is expected to be a major contribution to the literature in the field of penology.

New Lay Order

Daughters of St. Francis is the name of a new foundation recently established in San Antonio, Tex. The foundation is for laywomen who wish to devote themselves to Catholic Action for one-year periods. Members will live a community life, and take simple vows for one year. They will do house-to-house census taking and teaching.

Public School Concert Aids Catholic School

Proceeds from a public high school band concert were donated to the St. Mary high school building, according to Rev. John J.

(Continued on page 63)

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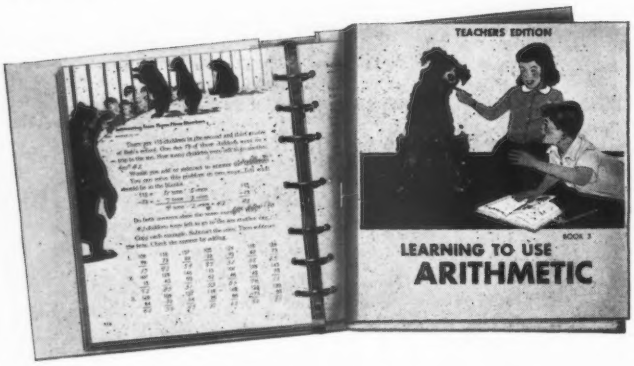

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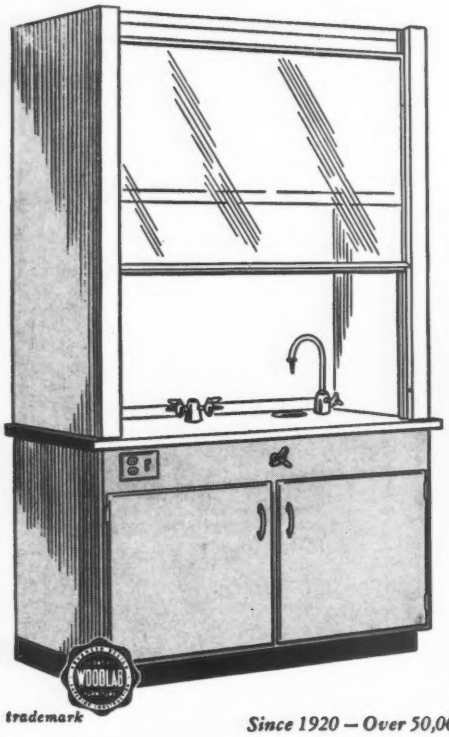

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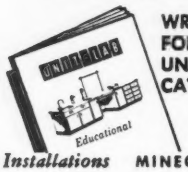

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- Music supervisors often want to tape songs for the use of inexperienced teachers unsure of their own singing ability. This releases the newcomers from the burden of a personal demonstration.
- Taping can aid in demonstrating various types of voice timbre, how breathing can affect the tones, the difference between hitting the notes true and sliding to them — all these are more effective when the class is not distracted by the facial expressions necessary to produce them.
- One member of a duet records his part solo. Then the other plays his part to a playback of the recording. This trains each member to play his part without relying on unconscious cues given by the other. A musician can also accompany "himself" using a tape recorder this way.
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Catholic Education News

(Continued from page 60)

McCarthy, Claremont, N. H. The money was raised by Stevens high school students from the advance sale of tickets for a benefit concert by the public school band. The band donated $2,000 to the Catholic high school.

Paulist Press

The Paulist Press has moved to a newer and larger home at 180 Varick St., New York, N. Y. The new plant has been opened to house Paulist publications, including national magazines, *Catholic World* and *Information*. The move makes room for the expansion of the pamphlet and printing facilities which remain at the same address, 410 W. 59th St., in New York, the publishing center for the Paulist Fathers since 1865.

Annual School Report — Milwaukee

The *Annual Report of the Diocesan Superintendent of Schools*, Archdiocese of Milwaukee, has been issued for 1956–57. The report is complete and contains official statistics on priests; Sisters, including the number in the community and where they are teaching; lay people; present schools and churches; and those under construction. A 1958 school year calendar of events is included.

Annual Convention Report

Proceedings from the Third Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine, is now available in booklet form from the Society Dunbarton College of Holy Cross, Washington 8, D. C. The convention was held April 22–23, 1957, in Cleveland, Ohio.

Catholic Counselor Meeting

The American Personnel and Guidance Association will hold its national convention March 31–April 4 in the Sheraton-Jefferson Hotel, St. Louis, Mo. The local arrangements chairman is Sister Beatrice, D. C., director of student personnel services, St. Louis diocesan high schools, 4371 Lindell Blvd., St. Louis 8, Mo.

Voice Warning System

Eight of the parochial schools and many of the public schools in Milwaukee, Wis., have installed a "Voice Warning System" which broadcasts alerts in national and local emergencies. With the system, details of an emergency and advice as to proper action can be transmitted to the schools in 8 minutes. Wisconsin is the only state to have a "voice" system; other states have systems of alert lights, sirens, and Civil Defense radio broadcasts which take about 30 minutes to sound an alert.

Catholic Views on Segregation

Rev. Robert Guste, St. Cecilia's Church, New Orleans, La., has written a booklet on the Catholic viewpoint on segregation entitled *For Men of Good Will*. Father Guste is a native Southerner.

Praise for Male Teachers

Difficulty in obtaining enough women teachers for the Diocese of Cleveland's grade schools has resulted in employing 12 men teachers, as opposed to 2 last year. Sister Mary Canin Canice, principal of Our Lady of Good Counsel Schools, Cleveland, Ohio, where three of the men teach is an enthusiastic supporter of this plan. Sister Canice sees a favorable difference in the ways boys in the upper grades react to a man. She said "Boys in the seventh and eighth grades are starting to come in conflict with the world, their personalities are changing, they don't know how to handle new problems — and so many don't have an effective relationship with their fathers." The male teacher, she said, exemplifies "true manliness" for the boys and becomes a needed example of how a man lives his religion in the world.

RELIGIOUS ORDERS

Sister Formation Conference

Sisters from 65 communities throughout the Middle Atlantic States met for the fourth regional meeting of the Eastern Sister Formation Conference held at the mother house of the Sisters of Charity, Mount St. Vincent, Riverdale, N. Y., on January 29 to February 1. Mother Mary, Mother General of the Sisters of Charity, welcomed the delegates to the mother house. Mother Mary Florence, S.L., director of Studies for the Sisters of Loretta, Louisville, Ky., gave the keynote address. A large part of the sessions was devoted to panel discussions, very eminent religious leaders, priests and brothers, were on the panels.

New Mother House

The Sisters of Charity have laid the cornerstone for a new mother house at Halifax, N. S., that will be one of the largest buildings in ground area in eastern Canada. The building will cover four and one-half acres, and have six wings with four enclosed courts. It

(Continued on page 64)

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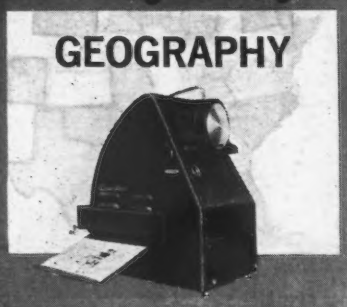

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Catholic Education News

(Continued from page 63)

will have nine acres of floor space, be four stories high in the front, and two stories high in the rear. There will be sleeping quarters for 613 persons, classrooms for Mount St. Vincent Academy, and a chapel which will seat 650 persons. The Halifax community, which became separate in 1855, has more than 1600 members in the United States, Canada, and Bermuda.

Trappists Will Cut Ties

The Trappist monks of Oka, Que., Canada, will terminate their direction of the Institute of Agriculture there in 1960, when their government contract expires. The monks have been teaching agriculture there since 1930, but will now devote themselves entirely to farming and prayer.

New Teachers' College

The Eastman Kodak Company has contributed $35,000 to the Mercy Sisters campaign for a new college at Rochester, N. Y. The Sisters must have the new building completed by 1959 so that their Teacher Training Program at Mercy will conform with New York State requirements.

Xaverian Seminary Opened

Three priests and 10 seminarians from Scotland and Italy have established the third foundation in the United States for the Xaverian Missionary Fathers. The new seminary, located at Milwaukee, Wis., will train young men for the foreign missions. The community's other houses in this country are located at Boston and Worcester, Mass.

EDUCATIONAL MEETINGS

American Association of Colleges for Teacher Education

The tenth annual meeting of the American Association of Colleges for Teacher Education (a department of the NEA) was held at the Conrad Hilton Hotel in Chicago, February 20–22, 1958.

There was a record crowd of more than 700 college and university presidents, deans of schools of education, and faculty members. Membership in the Association was increased by the admission of 58 new members — the largest group ever accepted at one time — bringing the total membership to 413 institutions. The lists of new members includes at least 17 Catholic institutions.

The keynote address entitled "Hard Choices in Teacher Education" was delivered by Dr. Donald P. Cottrell, dean of the college of education at Ohio State University, who has been president of the AACTE for the past year. At the final general session Dr. Harvey M. Rice, president of the college for teachers at the State University of New York (Buffalo), was installed as president for the scholastic year 1958–59. Dr. Rice has been president elect during the past scholastic year. Dr. Wendell W. Wright, dean of the school of education at Indiana University (Bloomington) is the new president elect.

Regional NCEA Meet

At a recent Western Regional NCEA Conference held at Riordan High School, San Francisco, Calif., Dr. Joel Hildebrand, professor emeritus at the University of California,

(Continued on page 66)

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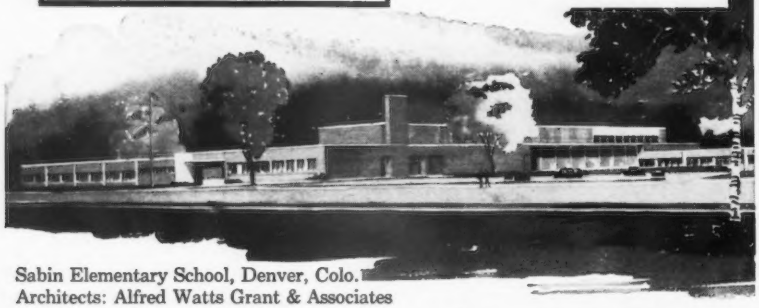

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Catholic Education News

(Continued from page 64)

addressed the sessions with some very pertinent remarks. He told the assembled teachers that: "(1) the biggest educational problem facing America today is 'to gain a respect for intellectual achievement'; (2) Youth with special talents are 'a priceless resource who should be educated to their capacity to serve society.' . . ." He outlined a plan for improving education from the teacher angle, such as raising salaries to be comparable to salaries in other fields; to allow a teacher to teach in his or her own way; to revise the certification requirements; and reward for extraordinary achievements.

Schools Should Heed Pope

At a December meeting of the American Physical Society, Dr. Eugene Guth pointed to a misplaced emphasis within Catholic colleges as a root reason for the apparent lack of Catholic scholarship, particularly in the science fields. He said, "What is needed, now, is for those in charge of the Catholic colleges to assume the attitude of the Holy Father concerning the emphasis on scholarship and particularly on scholarship in the sciences, and to acknowledge and participate in the 'community of scientists.' There is no excuse for separatism. There must be communication among scientists, regardless of faith or religious opinion." Dr. Guth is a research physicist from the Oak Ridge National Laboratory in Tennessee.

New York School Institute

More than 4800 teachers from the Catholic schools of New York State participated in the 14th annual Teacher's Institute held on February 5 and 6. The theme of the conference was "Education in a Satellite Age." Important panel discussions were given and many exhibits and displays were shown. Rev. John A. O'Brien, of the University of Notre Dame, gave the closing address. He discussed the anti-Catholic propaganda which is so prevalent today and then said ". . . The result is that when these people make war against the Church, they are in reality warring against the caricatures which have been planted in their minds." Father O'Brien said we must share our faith, something we have not been dong, according to a recent *Catholic Digest* poll. Most Rev. Joseph M. Pernicone, Auxiliary Bishop of New York presided at this session as the representative of His Eminence Cardinal Spellman.

College Teachers Convention

The proceedings from the Third Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine at Cleveland, Ohio, last April, is now available from the Society Dunbarton College of Holy Cross, Washington 8, D. C.

Regional NCCHE Meet

The Region Seven meeting of the National Catholic Council on Home Economics was held at Alverno College, Milwaukee, Wis., on February 8. Sister M. Augustine, president of Alverno College, gave the welcome address. Sister M. Donata, O.S.F., Cardinal Stritch College, Milwaukee, presided. Rev. Donald N. Weber, assistant director of the Family Life Program of the Archdiocese of Milwaukee, spoke on "The Family in the Community — Our Challange." Father Weber stressed the fact that a happy, morally and physically healthy family is the backbone of the com-

(Continued on page 68)

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Catholic Education News

(Continued from page 66)

munity, and a community of such families is the backbone of our country. The world's problems are begun in the home, therefore, if a family projects maturity and stability, nations, too, will live in the true spirit of love and of God. Sister M. Juliette, O.P., Rosary College, River Forest, Ill., spoke on "The Home Economics Teacher Accepts the Challenge." Sister Juliette outlined the goals of the Home Economists today and elaborated on these goals. She explained the close relationship between man and the recognition due to his nature, the heart of democracy, and the family as the bulwark of democracy. Sister Juliette, stressing the importance of the union of home economics with the liberal arts in producing the wholly educated homemaker, said, "Total curriculum produces the homemaker of tomorrow, French, Latin, music." At the business meeting, presided over by Sister Mechtilde, S.P., National President of NCCHE, it was announced that Sister Williann, Notre Dame High School, Milwaukee, will be the regional director for the coming year. A style show was presented during the panel discussion which began the afternoon session. A senior at Pius X High School, Milwaukee, explained why he had joined the increasing number of high school boys who are taking home economics courses. The teaching techniques presented at the convention all stressed the integration of the student and God, and student and home, to produce a good, wholesome, and substantial home, community, and country.

SCHOLARSHIPS

A new type of international scholarship has been set up by the Moa Bay Mining Company of Cuba, a subsidiary of Freeport Sulphur Company, it has been announced by the Institute of International Education, 1 East 67th St., New York 21, N. Y. The plan will pay up to $3,500 to each student and $500 to the school he attends. The plan will be open to four Cuban students each year.

The University of Dayton has opened its scholarships on a competitive basis to entering freshmen for the first time. Several different scholarships are planned. For more details, write to the University of Dayton Public Relations Office, 300 College Park Ave., Dayton 9, Ohio.

CONTESTS

Ceramic Leagues, Inc., will hold the Sixth Annual Eastern Ceramic Hobby Show of 1958 in Convention Hall, Asbury Park, N. J., on May 8 through 11. Amateurs throughout the country are invited to enter their work. The contest will consist of 14 categories, including one for children under 12 years of age. Applications must be received by April 24, blanks may be obtained from: Contest Committee, Ceramics League, Inc., % Mabel Morris, 1736 River Rd., Belmar, N. J.

Doubleday & Company, Inc., will hold three literary contests, an award of $5,000 will be given in each of the contests. The contests, which are designed to stimulate interest in all fields of Catholic writing, are open to all authors, new or established, Catholic or non-Catholic. A brochure giving contest details is available from Catholic Prize Contest, Doubleday & Company, Inc., 575 Madison Ave., New York 22, N. Y.

COLLEGES & UNIVERSITIES

Dean Is Consultant in Pakistan

Clement J. Freund, dean of the College of Engineering at the University of Detroit, is spending a two-year leave of absence in Pakistan as consultant to the Minister of Education. Dean Freund is under contract to the Ford Foundation to further the cause of democracy in Pakistan. "The job is strictly administrative," he stated. "We will set up a directorate for engineering education, depending on what type of engineering they need most." Dean Freund has been dean of the college since 1932.

Bequest for Vocations

King's College, Wilkes-Barre, Pa., has received a $25,000 bequest from the estate of the late Anna L. McLaughlin. The money is to be used as a scholarship fund for the education of young men studying for the priesthood in their first two years of college. Miss McLaughlin, who died in 1956, taught in the Wilkes-Barre city grade schools for several years and was office manager for Catholic Charities in Wilkes-Barre for 20 years.

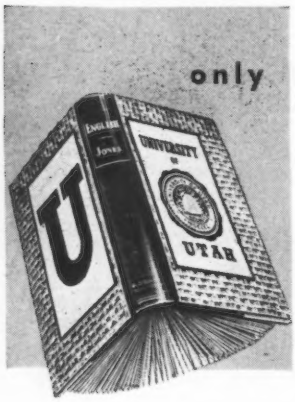
Studies Program

Trinity College, Washington, D. C., has received a $9,600 award from the Coe Foundation for an American studies program to be conducted at the college this summer. Sister Joan, professor of history, will direct the six week program which starts in June.

College Receives Bishop's Library

St. Francis' College, Loretto, Pa., received the entire library of the late Most Rev.

(Continued on page 70)



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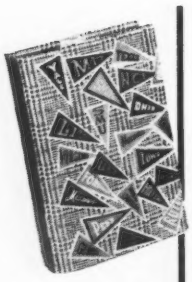

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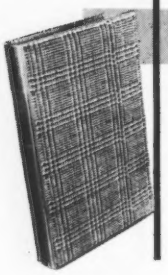

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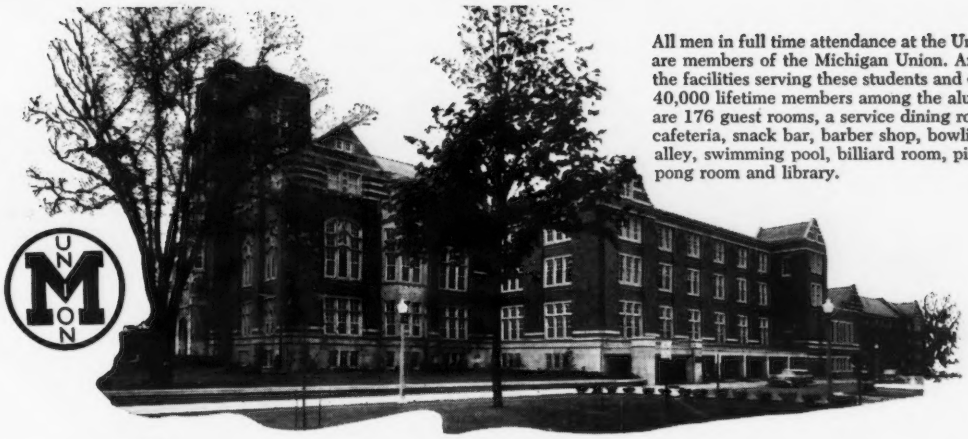

All men in full time attendance at the University are members of the Michigan Union. Among the facilities serving these students and over 40,000 lifetime members among the alumni are 176 guest rooms, a service dining room, cafeteria, snack bar, barber shop, bowling alley, swimming pool, billiard room, ping pong room and library.

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Catholic Education News

(Continued from page 68)

Richard T. Guilfoyle, Bishop of the Diocese of Altoona-Johnstown, who died recently. The library was donated by Most Rev. Howard J. Carrol, S.T.D., successor to Bishop Guilfoyle, in response to an urgent need arising from a recent fire at the college. Rep. John P. Saylor from Pennsylvania announced that the college would receive 500 volumes from the Library of Congress. Response to the plea for books has been very gratifying, college officials note, but the need is still great.

Grants for Future Scientists

Seven Catholic colleges and universities were among 84 private institutions sharing in a $500,000 grant to education from the ESSO Education Foundation to stimulate the teaching of science. Georgetown University and the University of Dayton, Ohio, were among 11 schools getting $50,000 grants for building and equipment to be used for science and engineering purposes. Other Catholic colleges and universities receiving shares of the grant are: Loyola University, Chicago; and Fordham University, New York City; Catholic University, Washington, D. C.; St. Mary's College, Notre Dame, Ind.; and Manhattan College, New York City. The money was made available by the Standard Oil company, New Jersey, as part of its $1,500,000 three-year program to aid building scientists.

Alumni Booklet

The Alumni Association of St. Francis College, Brooklyn, N. Y., has published an alumni survey which was taken recently. The percentages for students married; ways in which college education has aided in dealings with family, business, and community problems is indicated; income; occupation; advanced degrees; and other interesting statistics are clearly given.

College Development Plan

Msgr. William J. Collins, president of St. Ambrose College, Davenport, Iowa, has announced plans for a long range development plan involving expenditures in excess of $6,000,000 before the centennial of the college in 1982. Eight buildings at an estimated cost of $4,000,000 are included in the planning.

Teachers' Summer School

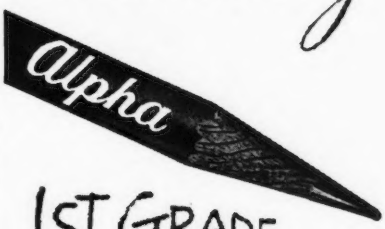
The National Science Foundation has awarded the University of Notre Dame a $77,300 grant to support its 1958 Summer Institute for High School Teachers of Mathematics. The grant will underwrite the expenses of approximately half of the nearly 200 teachers expected to enroll next summer, according to Dr. Arnold Ross, head of the department.

Cornerstone Laid

The cornerstone for the Pius XII Library at St. Louis University, St. Louis, Mo., was laid on February 2. The cornerstone was blessed by Archbishop Joseph E. Ritter. Very Rev. Paul C. Reinert, S.J., president of the university, announced that the following items were placed in the stone: a letter similar to the one received from the Pope granting permission to name the library after him, a medal of the Pope and a medal of St. Ignatius Loyola, a document describing participation by the Knights of Columbus in the library campaign and the Vatican Microfilm project, a program of the ceremonies and lists of university officers and trustees, leaders in the library campaign, and the larger donors.

(Concluded on page 71)

3 *steps to better handwriting*



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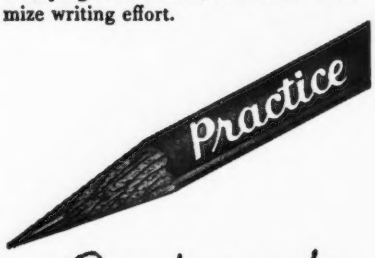

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Catholic Education News

(Concluded from page 70)

When completed, the library will house microfilms of more than 30,000 manuscript volumes in the Vatican Library, along with more than 600,000 volumes in the university's present library collection.

Catholic Press Archives

An archive, called the American Catholic Press Archives, which will eventually contain original or microfilm copies of every Catholic periodical ever issued in this country as well as all available records useful for the study of the American Catholic press has been established at Marquette University, Milwaukee, Wis. In an announcement Very Rev. Edward J. O'Donnell, S.J., president of the university, said: "We hope to make the archives a vast reservoir of primary source matter for the study of the American Catholic press and Catholic journalism not only by Marquette faculty members and students but by all scholars. Anyone seriously interested in investigating the American Catholic press of the past or present will be welcome to use the collection." The archives will be housed in a special section of the new Marquette Memorial Library.

University Has Own Parish

His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles, has established a new parish designed to encompass the campus at the University of Southern California. The parish of Our Savior will consist of a chapel seating 300 students and of the adjacent facilities of the new U.S.C. Newman Center, now under construction on the campus. Rev. Joseph Weyer has been named pastor. Next fall he will also teach a credit course in basic Catholic doctrine at that university.

Program of Progress

A $30 million dollar building and endowment program has been announced at Loyola University, New Orleans, La., by Rev. W. Patrick Donnely, S.J. The program described as "program of progress," calls for 15 new buildings at a cost of $15 million. The other $15 million, Father Donnely said, will be an endowment fund "to provide operating and maintenance expenses, salary increases, pension and retirement plans for faculty and increased scholarship assistance for worthy students."

Fordham, Polish University Linked

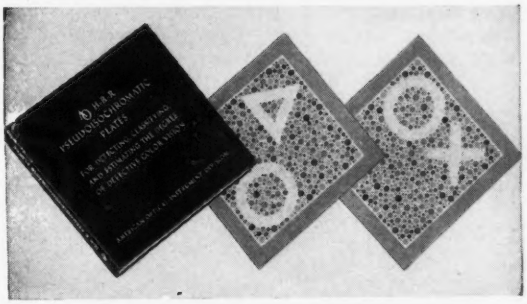
An informational exchange program between Fordham University and the Catholic University of Lublin, Poland, is being directed by Rev. Walter C. Jaskievicz, director of Russian studies at Fordham. He directs the exchange of photographs, books, special editions of student newspapers, art exhibits, tape recordings, and newsletters. The program was arranged with the co-operation of the Department of State. Father Jaskievicz is a former president of the American Association of Teachers of Slavic and East European Languages, and has studied and obtained degrees in Europe.

Bing Crosby Library

Gonzaga University, Spokane, Wash., recently opened a fine new library donated by its famous alumnus, Bing Crosby.

Easier School Vision Screening

NEW AO SCHOOL VISION SCREENING TEST—One out of five school children are estimated to be in need of professional eye care; the AO School Vision Screening Test is the best way to find out who they are. It presents the basic Massachusetts Vision Test elements in a fast, efficient, new way! It shows, by simple "pass-fail" tests which children have visual problems and should be referred to an eye specialist. Faster because all optical elements are simply dialed into the line of vision. No spectacles to bother with. Tests conducted at standard distances of 20 feet and 16 inches. Unit folds into compact carrying case.



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New Books

(Continued from page 12)

The Aircraft Industry

By Henry T. Simmons. Paper, 32 pp., $1. Bellman Publishing Co., Cambridge 38, Mass.

Written by an expert in the aircraft industry and carefully edited by an outstanding guidance director, this addition to the *Vocational and Professional Monograph* series presents authoritative, factual, information.

Angelus Books

Paper-bound reprints printed in Ireland, priced at $1.25 each. Issued in the U. S. by Henry Regnery Co., Chicago, Ill. Titles at hand are: *Psychiatry for All,* by Dr. Dobbelstein; *Logic for All,* by Richard Bodkin, C.M.; *Cosmology for All,* by Edwin Rabbitte, O.F.M.; *The Ethics of Brain Surgery,* Ed. by Dom Peter Flood, O.S.B., M.D., M.Ch., J.C.L.; *Handbook for Converts,* by Rev. Anthony F. Bullen; *The Sixth Commandment,* by Dr. August Adam; *The Weeping Statue of Syracuse,* by Father H. Jongen, S.M.M.; *The Theology of the Apostolate,* by Msgr. Leon Joseph Suenens; *Saint Bernadette,* by Henri Petitot, O.P., *Padre Pro,* by Malachy Gerard Carroll; and *Temperament, Nerves, and the Soul,* by Rev. Josef Massmann, P.S.M.

Story Poems

Ed. by Louis Untemeyer. Paperback, 478 pp., 50 cents. Pocketbooks, Inc., New York 20, N. Y.

An anthology of narrative verse.

The Isms and You

By Wyman Holmes. Paperback, 98 pp. Single copies, 60 cents; classroom orders, 45 cents each. The Civil Education Center, Tufts University, Medford 55, Mass.

A discussion of some of the fundamental differences between our Capitalism and Communism. A good book to awaken the apathetic peoples in this country. Examination copies available upon request.

Pioneer Tenderfoot

By Irene Estep. Cloth, 160 pp., $1.96. Benefic Press, Chicago 39, Ill.

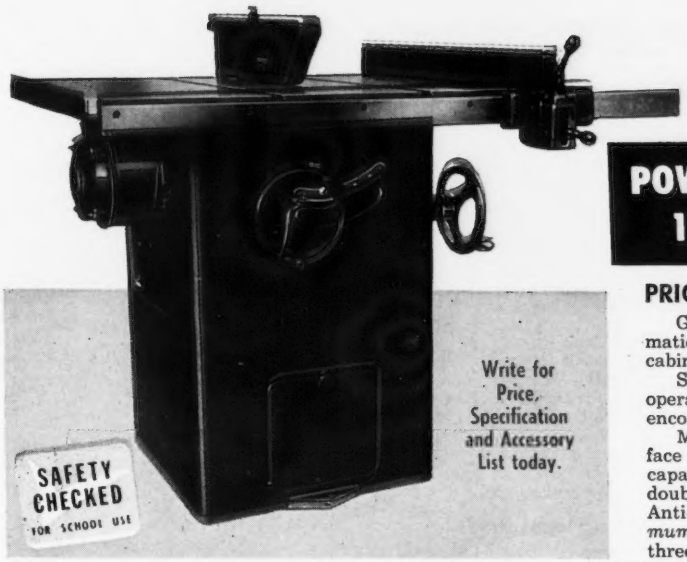
Andrew lived on a farm in Texas during pioneer times. He worked hard on the farm with his happy family, even though he would have very much preferred being a rancher to being a farmer. When he realizes his chance to be with and work with real cowboys, even just for a few weeks, it is a dream come true. These experiences instill in him an even greater ambition to become a rancher. Warm family relations are emphasized through home life, family recreation, and community spirit.

Seven Steps to Creative Children's Dramatics

By Pamela Prince Walker. Cloth, 155 pp., $3. Hill & Wang, Inc., New York 11, N. Y.

The chapters in the book are written in conversational style, and deal with the basic elements of acting and creativeness. The material presented is alive with interest for children, but does seem to be a bit too specialized in parts for elementary use. The ideas of drama and the material are presented gradually in order to enable the students to develop their own imaginations, understand situations, and to present them in dramatic form. Student participation at all times is the requirement for learning in all chapters of this book. The three plays at the end of the book are worthy of note, but they seem to be more suited to

(Continued on page 74)



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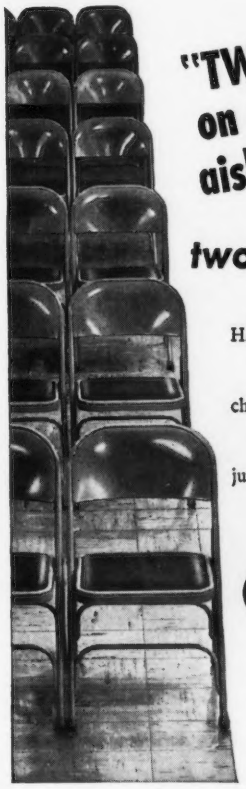

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New Books

(Continued from page 72)

high school students as some of the ideas presented are too sophisticated for elementary school comprehension.

Indian Beadwork

By Robert Hofsinde. Cloth, 128 pp., $2.50. William Morrow & Co., Inc., New York 16, N. Y.

The author of this book — Gray-Wolf — has made a study of Indian culture during a long lifetime and has here presented the basic principles of beadwork for children and adult craftsmen. He provides typical designs for belts, bracelets, book covers, moccasins, and other items, which are of general interest and which present-day children and adults can use and enjoy. The book is well illustrated and entirely accurate.

One in Christ

Rev. Illtud Evans, O.P. Paper, 78 pp., 95 cents. Fides Publishers, Chicago 19, Ill.

The theme is the life and prayer of the Church, which is the life of Christ continued.

A Primer for Parents

By Paul McKee. Paper, 32 pp., 15 cents. Houghton Mifflin Co., 2 Park St., Boston 7, Mass.

An unusual experiment for adults — learning to read with a new alphabet so as to enable them to become aware of a child's reading problems.

Laurie, Physical Therapist

By Lois Hobart. Cloth, 189 pp., $2.95. Julian Messner, Inc., New York 18, N. Y.

The problems, trials, and romance of a young physical therapist are told here, a bit more lightly than would be the actual situations, however. This is a good story to present a general idea of physical therapy in the inpatient clinic. The story, however, deals mostly with the suspense of whether or not the young P.T. will get her man.

The Indians in Winter Camp

By Therese O. Deming and Thelma Shaw. Cloth, 124 pp. Albert Whitman & Co., Chicago 6, Ill.

Eagle, whom we have met before in the other books in the *Indian Life Series*, prepares with his family and his animals to move to the winter camp. As is typical of this series, the book contains authentic information and illustrations of Indians and their tools of life. The book uses a simple third grade vocabulary but will be read with interest by children in the higher grades, also.

101 Money Making Ideas for Clubs

By Nellie Z. Thompson. Paper, 52 pp., $1. Public Affairs Press, Washington 8, D. C.

This booklet includes chapters on money making guides and projects.

Educators Guide to Free Tapes Scripts & Transcriptions

By Walter A. Wittich, Ph.D., and Gertie Hanson Halsted, M.A. Paper, 217 pp., $5.75. Educators Progress Service, Randolph, Wis.

This 1958 edition, the fourth annual, lists, classifies, and gives complete information on sources, availability, and contents for free tapes, scripts, and transcriptions, many of which are new this year. A new music section has been added. A main feature of this handy guide is an article by Dr. Wittich dealing with the contributions of free audio materials to education.

Capitalism Way of Freedom

By Kenneth Sheldon. Paper, 104 pp., The Civic Education Center, Tufts University, Medford 55, Mass.

This book points up the necessity of freedom to the United States brand of Capitalism. Understanding Capitalism will improve and preserve it.

Time for Music — a Guide for Parents

By Beatrice Landeck. Paper, 22 pp., 25 cents. Public Affairs Pamphlets, New York 16, N. Y.

Public Affairs pamphlet No. 260.

Handy Key to Your 'National Geographics,' 1925–57

Compiled by Charles S. Underhill. Paper, 15 pp., $1; single copy, $1.50 if billed. C. S. Underhill, % Public Library, Corning, N. Y.

This is a classified, alphabetical listing of articles and pictures published in the *National Geographic Magazine*, 1925–1957. This edition has expanded the basic regional scheme to include full subject coverage. It is planned as a handy tool for teachers and librarians and is not intended to compete with the index published by the National Geographic Society.

(Continued on page 76)

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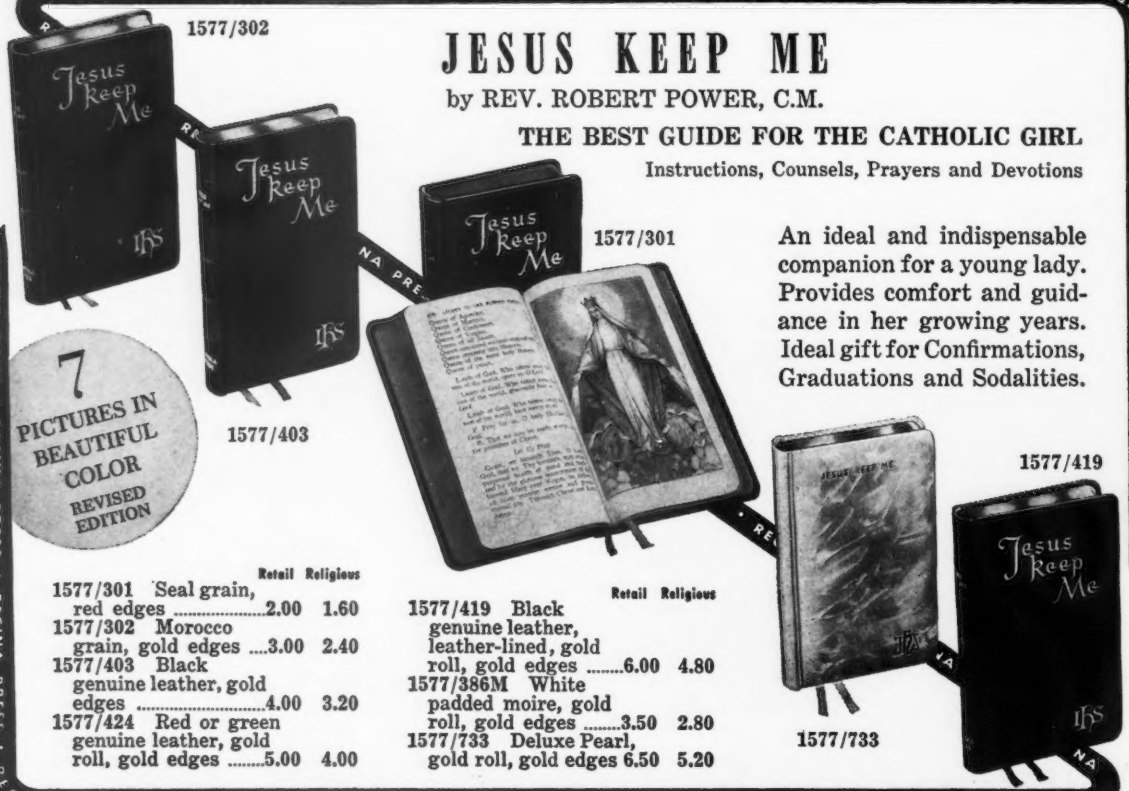

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New Books

(Continued from page 74)

Buttons and Mr. Pete

By Edith S. McCall. Cloth, 62 pp., $1.40. Benefic Press, Chicago 39, Ill.

While his owner is away, Pete the monkey comes to stay with the Buttons family. One day Pete gets out of his cage and creates havoc, fun, and laughs throughout the house. Stress is placed on wholesome family fun and co-operation.

Vocational and Professional Monographs

Paper $1 each. Bellman Publishing Co., Cambridge 38, Mass.

All these booklets were written by authorities in the fields presented and were edited by an outstanding guidance editor in order that authoritative, factual information could be presented. *Teaching,* by William H. Burton, Ph.D., Litt.D.; *The Iron and Steel Industry,* by Tom Campbell; *The Coal Industry,* by M. Edmund Speare, Ph.D.

Bird and Butterfly Mysteries

By Barnard Acworth. Cloth, 303 pp., $7.50. Philosophical Library, New York, N. Y.

This book whose subtitle is "the truth of migration," tells the story of the migrations of birds, the mystery of the strange life of the cuckoo, and finally the life cycle and migration of butterflies. While the author is British and devotes some special attention to conditions in the British Isles, his treatment of the laws of migration covers the entire globe. The book, which is somewhat technical, will make interesting reading for any student or lover of nature.

Fifteen

By Beverly Cleary. Cloth, 254 pp., $2.75. William Morrow & Co., New York 16, N. Y.

An exceptionally accurate picture of what life means to a girl at 15 is drawn in this teen-age novel. In fact, the author has succeeded in capturing just about every feeling the average 15-year-old American girl experiences. For this she must be complimented. In the same breath, however, she must be criticized for her failure to qualify her writing more. She spends far more time setting up false values, describing the "right" places to go, the "right" clothes to wear, the "right" magazines to read, etc., than she does tearing them down. She makes going steady the end-all for Jane Purdy and does nothing to warn of the dangers and bad consequences that many times result from steady company keeping at such an early age. With this message and a few others worked into it the story could have been an outstanding piece of writing.

Scientific Humanism and Christian Thought

By D. Dubarle O.P. Cloth, 119 pp., $3.75. Philosophical Library, New York, N. Y.

This book examines the growth of scientific thought and its impact on human life. It makes clear that scientific theory and its application can and must be tested in the light of Christian thought if science is to have the right influence on human destiny and the future of the human race.

Image Books for 1958 —

Doubleday and Company has issued eight additions to the list of Image books. These include: (1) St. Augustine's *City of God,* an abridged version with a foreword by Etienne

(Continued on page 77)

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New Books

(Continued from page 76)

Gilson, edited by Vernon J. Bourke; (2) *Cana Is Forever* by Charles Hugo Doyle, counsels before and after marriage; (3) *St. Thomas More,* a biography by E. E. Reynolds; (4) *Saints and Ourselves,* edited by Philip Caraman, S.J., consisting of personal portraits of favorite saints by 24 outstanding Catholic authors; (5) *Superstition Corner,* the well-known novel by Sheila Kaye-Smith; (6) *Religion and the Rise of Western Culture,* the widely acclaimed Gifford lectures by Christopher Dawson; (7) *Prince of Darkness and Other Short Stories* by J. F. Powers, and finally, (8) *Ascent of Mount Carmel* by St. John of the Cross, translated and edited by E. Allison Peers.

A Day At a Time

By James Keller, M.M., cloth, 365 pp., $2.95, Hanover House, Garden City, N. Y.

The subtitle of this book explains its content and purpose: "A Christopher thought for each day of the year." Father Keller has a happy universality of thought in preparing meditation materials that are equally of interest to Protestants and Catholics, to clergy and lay folk. Young people especially should benefit from the methodical daily reading of this work.

Twelve Around the World

By Maureen Daly. Cloth, 248 pp., $3.50. Dodd, Mead & Co., New York, N. Y.

After two years of traveling and talking to teens around the globe, Miss Daly set forth this account of her journey. A dozen teenagers, and a dozen countries form a dozen different stories. Written mostly in interview form, it travels from postwar Germany to the Canary Islands, where a boy who earns less than $3 a week at hard labor feels wealthy, and to the Morrocan girl striving for the conveniences of modern dress and modes. This book should answer many of the questions that American youth may have in their minds concerning their foreign counterparts. At the end of the book is a more detailed account of the "Food, Fun, and Customs" of each country visited. Twelve teens from 12 various countries present their hopes, plans, and ideas for the future of themselves and their countries.

The Modern Apostle

By Rev. Louis J. Putz, C.S.C. Cloth, 154 pp., $2.95. Fides Publishers, Chicago 19, Ill.

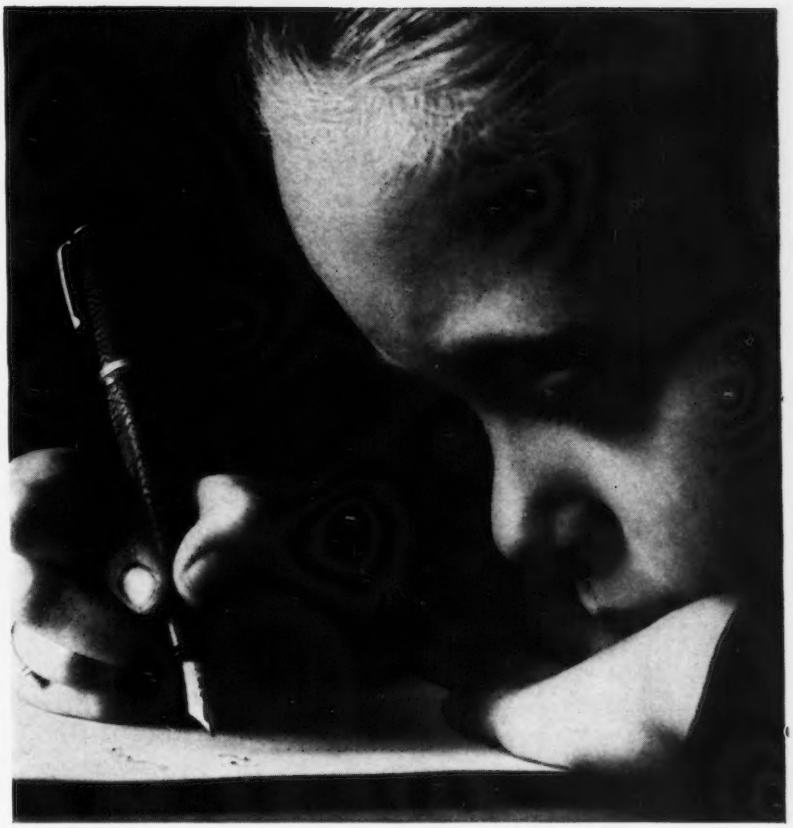
This book is neither a scientific nor a theological study, but a discussion of the main themes of the apostolate and some modern expressions of it. Ten "food for thought" essays and an examination of conscience for the lay apostolate is contained and is very applicable to all. Father Putz's keen perception of spiritual realities makes this a worthy and inspirational effort.

It's Easy to Increase Your Vocabulary

By William Morris. Cloth, 269 pp., $3.95. Harper & Brothers, New York 16, N. Y.

This book, by the author of a syndicated newspaper column on "Words, Wit, and Wisdom," outlines a program for increasing the reader's ability to express his ideas by enlarging his vocabulary. The method combines formal information on word meanings with an anecdotal type of explanatory paragraph. A colorful, informal, and interesting book.

(Concluded on page 78)



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New Books

(Concluded from page 77)

The Restless Christian

By Kilian McDonnell, O.S.B. Cloth, 183 pp., $3. Sheed & Ward, New York 3, N. Y.

This book, addressed almost entirely to lay people, reflects splendidly the new status of lay spirituality in the United States. The spiritual life of Catholic laymen in the United States has been registering growth through the influence of several agencies. The Liturgical Movement, the increased frequent reception of the sacraments, higher education standards both in religion and in general education, and even stimulation through the trials and tensions of modern life in American cities and rural areas, have increased and improved the total spirituality in America. The title of this book is perhaps more significant than it first appears, because there is a widespread restlessness and a worthwhile dissatisfaction that represents a serious seeking of growth and improvement.

Curriculum of the Minor Seminary: Natural Science and Curriculum Review

Paper, 97 pp., $1.50. Edited by Rev. C. M. Cuyler, Ph.D. Catholic University of America Press, Washington 17, D. C.

This report, based on the proceedings of a conference held in May, 1956, recommends an extension of the social and natural science courses in the minor high school areas of the seminaries.

The Holy Bible: The Sapiential Books, Vol. 3

Paper, 719 pp., $5. St. Anthony Guild Press, Patterson, N. J.

The third volume of the Confraternity Version of the Old Testament contains the Sapiental books: Job, Psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, and Sirach (Eccleseasticus). There is an introduction for each chapter, and a picture work study of the contents.

A First Workbook of French

By I. A. Richards, M. H. Ilsley, and Christine Gibson. Paper, 187 pp., 35 cents. Pocket Books, Inc., New York, N. Y.

For use with *French Through Pictures*. This book is not only for the use of those who are learning French for the first time, but also for those who need a handy reference to confirm knowledge which has become unclear. A pocket sized French text.

Learning Letter Sounds

By Paul McKee and M. Lucille Harrison. Paper, 64 pp., 56 cents. Teacher's edition, 40 pp., 36 cents. Houghton Mifflin Co., Boston, Mass.

A picture book to teach the beginner to associate the consonants of the alphabet with their sounds.

How Atomic Submarines Are Made

By David C. Cooke. Cloth, 64 pp., $1.95. Dodd, Mead & Co., New York, N. Y.

This is the story of the Nautilus, the most powerful atomic submarine in the world. There are 33 pictures showing the progress of the building and the floating of atomic powered submarines. The book contains the story of the submarine's construction from the first design through the refueling. This is a clear and interesting story designed for easy reading.

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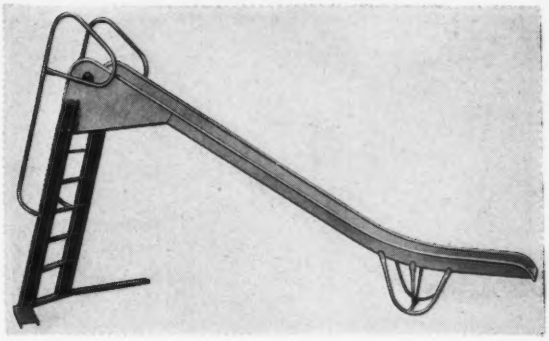

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platform is available in two sizes 12 ft. by 4 ft.; and 10 ft. by 4 ft. Eight of the larger units will give a stage area of 12 ft. by 32 ft. The plywood stage is supported by a 1-inch steel tubing for hard, yet safe usage. Each unit may be easily mounted on the wall or will fold into a recess only 8 inches deep. A hydraulic cylinder is employed for fast and automatic unfolding.

(For Further Details Circle Index Code 090)

MULTIPLE REPORT CARD FORMS

A new system to minimize clerical work for teachers has been devised by Spot Carbon Products, New York City, N. Y. A hot wax-carbon applied to the backs of the sheets eliminates the need for bulky carbons and will only reproduce the data required on the forms. The form has a new system of grading and includes its own key, which is printed on all five pages of the form. The form includes spaces for personal information about the student, a listing of subjects and grades received, keyed figures to show the effect attitudes and work habits of the student, and a space for teacher's comments. The five parts may then be separated and copies given to the student, parents, and the office files. Another report form in seven parts permits the recording of weekly grades, by six-week periods, for as many as eight subjects.

(For Further Details Circle Index Code 091)

NEW STUDY DESKS

Two new Samsonite study desks are offered by Shwayder Brothers, Inc., Detroit 29, Mich. The desks combine a comfortable, curved student chair with a self-supported plastic laminate top. Units come with either a lift-lid book box or a book rack beneath the seat. Chair backs and seats are available in five-

Study Unit With Book Rack

ply birch or maple, or in the new Samsonite PlastiShield material. The latter is a textured grey or brown vinyl laminated to steel by a pressurized heat process. Although the finish looks like linen, it is stain-, slash- and burn-proof, and hence, mischief-proof, according to the manufacturer. Desk tops are scaled to seat heights which are 16 or 17 inches. The tubular steel frame is bonderized, and available in four popular classroom colors.

(For Further Details Circle Index Code 092)

(Continued on page 82)

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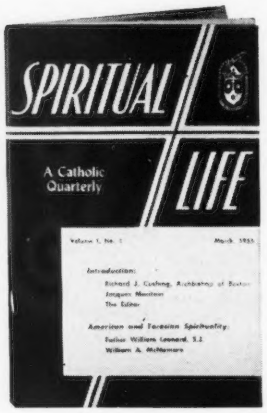

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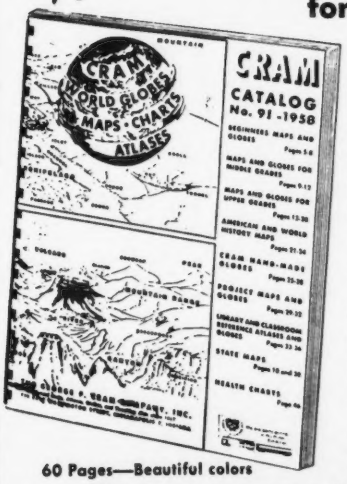

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New Supplies

(Continued from page 80)

ALL NEW COMMERCIAL VACUUM

A new commercial vacuum cleaner, manufactured by General Floorcraft, Inc., New York 14, N. Y., combines a wet and dry cleaner for faster cleaning over a longer period of time. The General-E-Con-O-Vac heavy

Wet & Dry Cleaner

duty cleaners feature full swivel hose connection for both intake and exhaust, both openings are set in a cast aluminum head. Other features of the vacuum cleaner are recessed carrying handles; 8-inch heavy duty 1¾ inch wheels; dual use as a vacuum and blower; convenient push-pull handle; powerful by-pass motors; attached utility basket; and floor tools and other accessories.

(For Further Details Circle Index Code 093)

FOLDING HAT AND COAT RACKS

A new line of folding hat and coat racks is so compact that the racks can be stored in a small closet or wheeled through a narrow doorway to the storage area. The VeeP racks, manufactured by the Vogel-Peterson Co., Chicago 9, Ill., will expand to 6½ ft. long and accommodate 72 coats and hats without crowding. The racks are constructed of tubular steel. Hat shelves are of closed end aluminum tubes supported in cast aluminum brackets. Two types are available: with rails for garment hangers, or with hooks suspended from the lower hat shelf. The racks can be easily opened in a matter of seconds by one person.

(For Further Details Circle Index Code 094)

(Continued on page 83)

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New Supplies

(Continued from page 82)

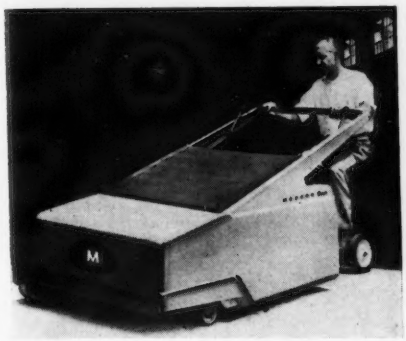
UNBREAKABLE PLASTIC GLOBE

An unbreakable 12 inch world relief globe has been announced by the Beckly-Cardy Co., Chicago 39, Ill. The globe is made of plastison vinyl, the surface of which can be painted with water color or poster paints, washed, and repainted countless times. The lightweight plastic globe with its metal frame can be moved by even the smallest child without fear of breakage.

(For Further Details Circle Index Code 095)

STREAMLINED POWER SWEEPER

A streamlined new sweeper called the Modern Super Sweeper, has been marketed by the Modern Power Sweeper Co., Azusa, Calif. The sweeper has a sweeping swath of 36 in., and, by using the additional 12-in. side broom, more than 50,000 square feet can be covered in an hour. The heavy front bumper and the frame structure are made of steel, the side panel and hood are constructed of reinforced laminated fiberglass and polyester resin. The



Modern Super Sweeper

dust bag is made of flannel which checks any dust seepage while the machine is in operation. All machine adjustments are at the driver's finger tips. There are seven adjustments for normal sweeping, two for sweeping grass or gravel areas, and a top position which retracts the brushes while the sweeper is stored or being transported. The sweeper features aircraft-type fasteners for easy starting; fully protected belts and pulleys, for long service; and the ability to be used either indoors or outdoors.

(For Further Details Circle Index Code 096)

PAINT CONSULTANT SERVICE

A new and timely service offered by Devoe & Raynolds Co., Inc., Philadelphia, Pa., is the Architectural and Engineering Division, a paint consultant service. The need for haste and economy in school construction today presents paint problems that ordinarily would be eliminated by "time cured" construction. School boards, school superintendents, and school maintenance engineers will welcome this free consultant service.

(For Further Details Circle Index Code 097)

(Concluded on page 84)

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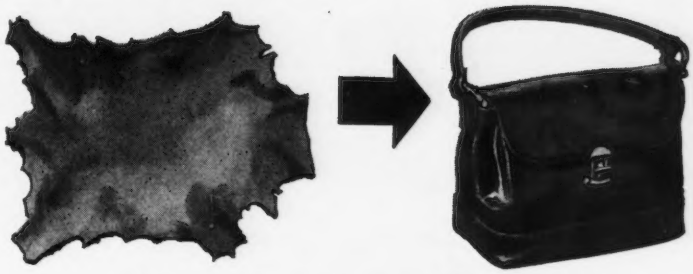
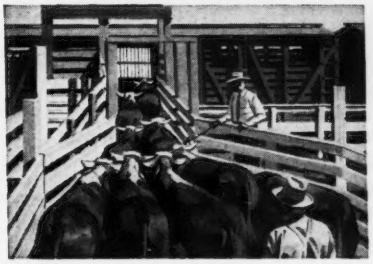
FROM HIDE TO HANDBAG



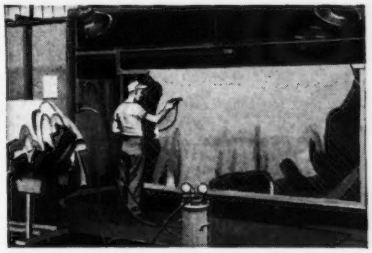
America's Railroads Make the Connections!

One of the very first products made by man was leather. Although age-old processes are still followed, modern manufacturing techniques have transformed the leather industry. Turning hides into a variety of articles, ranging from handbags to industrial belting, calls for many highly skilled operations—and dependable, economical railroad transportation!



Leather starts its long trip to you "on the hoof" — in stockcars that carry animals to meat-packing plants. The majority of the hides and skins used to make leather are actually by-products of the meat industry.

The perishable hides and skins go by rail to tanneries, where they are converted into leather by "tanning" — soaking in baths of vegetable extracts or chromium compounds. This process may take as long as 6 months.



Tanned leather still does not look like the leather you use and wear every day. First, it must be dyed or colored, then "finished" in a variety of ways. Then it is shipped to factories across the country — again by railroad.

Shoes are the most important single item manufactured from leather. Over half a billion pairs were made in this country last year! Luggage, gloves, belts and upholstery are other big uses of this supple, sturdy material.

Supplying the leather industry with low-cost transportation is a big job for America's railroads. It's another example of how the railroads serve the nation every day — swiftly, efficiently, and economically.

Association of American Railroads

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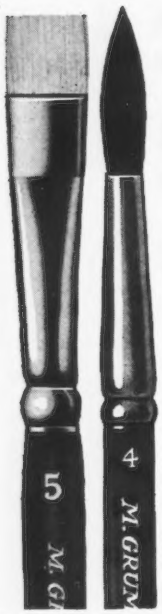

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CATALOGS AND BOOKLETS

"Wood Educational Laboratory Furniture," a 68 page catalog, illustrates, describes, and gives specifications for educational furniture. Copies may be obtained from Kewaunee Manufacturing Co., Adrian, Mich.
(For Further Details Circle Index Code 098)

A special catalog describing heating and ventilating units for schools has been issued by the Trane Company, La Crosse, Wis. The catalog shows the installation and flexibility of the units.
(For Further Details Circle Index Code 099)

A folder available from Kimble Glass Company, Toledo, Ohio, describes Toplite, a new prefabricated, functional roof-lighting panel.
(For Further Details Circle Index Code 0100)

Bulletin WDC, available from the North American Mogul Products Co., Cleveland 13, Ohio, shows how to make wet-type dust collectors operate more efficiently.
(For Further Details Circle Index Code 0101)

There is a new 1958 catalog from the Douglas Fir Plywood Association, Tacoma 2, Wash. The 20 page catalog presents basic information on fir standard grades for various construction, flooring, and furniture uses.
(For Further Details Circle Index Code 0102)

"How to Select a Fire Extinguisher" is a chart available from the Fire Equipment Manufacturer's Association, Inc., Pittsburgh 22, Pa. This enlarged reference chart outlines three basic kinds of fire and lists seven types of portable fire extinguishers.
(For Further Details Circle Index Code 0103)

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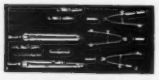

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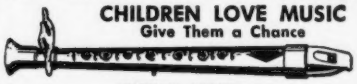

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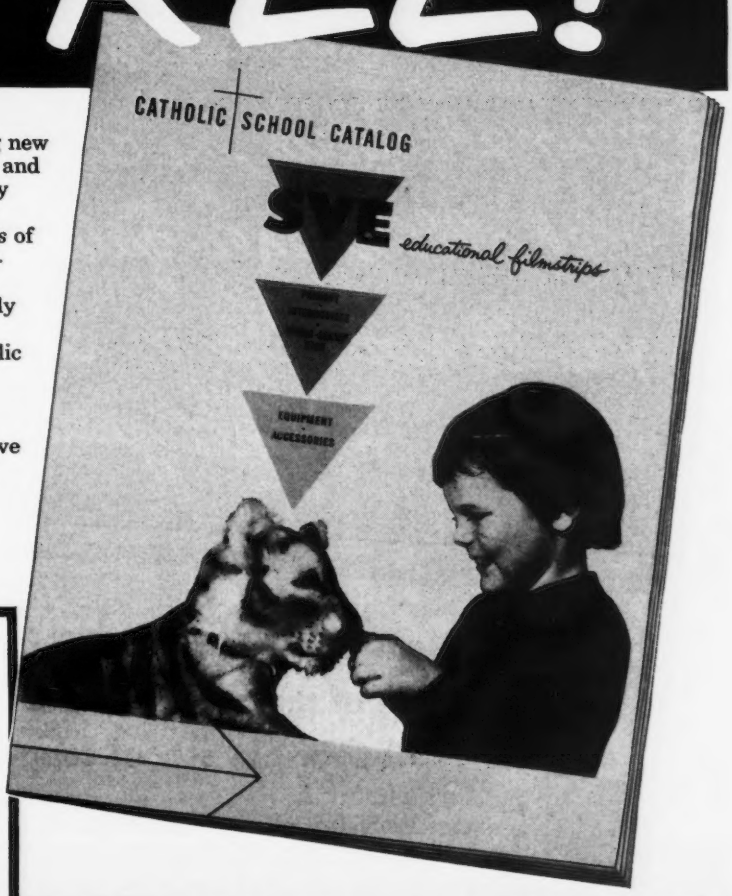

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